

T H E

CRITICAL REVIEW.

For F E B R U A R Y, 1796.

Letters to Mr. Archdeacon Travis, in Vindication of one of the Translator's Notes to Michaelis's Introduction, and in Confirmation of the Opinion, that a Greek Manuscript, now preserved in the Public Library of the University of Cambridge, is one of the Seven, which are quoted by R. Stephens at 1 John V. 7. with an Appendix, containing a Review of Mr. Travis's Collation of the Greek MSS. which he examined in Paris: an Extract from Mr. Pappelbaum's Treatise on the Berlin MS. and an Essay on the Origin and Object of the Veleſian Readings. By the Translator of Michaelis. 8vo. 8s. Boards. Marsh. 1795.

THE controversy on the much disputed passage, 1 John V. 7. has been attended with great advantage to the learned world. It has excited a Person to open his treasures of learning and erudition, and the translator of Michaelis has given to the world another proof of those abilities which are so well employed in the service of literature and theology. Whether the celebrated passage proceeded from the pen of the evangelist (though on this subject perhaps very few doubts remain among the learned), we are not called upon to determine. The advocates for orthodoxy have laid a stress upon it, as if on the support of their reading the whole of religion depended: and on the other hand the heretics have not been less violent in their opposition to it, from a presumption that a very great point would be gained by the expulsion of this passage from their testaments. On this head we shall have no scruple in declaring, that there seems to be little reason on either side for such presumptions: the cause of orthodoxy will hardly be considered as involved in this question, by those who have either read or heard of the violent controversies in the Greek church, which must have produced an appeal to this passage, if it could have been found in their manuscripts: and, on the other hand, as for many ages the passage now supposed to be spurious, was inserted in the Latin

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versions, and referred to continually without opposition from many heretics, who probably had no suspicion of its want of authenticity, we may safely conclude that the great dispute on the nature of God is not at all involved in the present controversy.

But if a mixture of religious prejudices has on both sides bestowed on this passage a degree of consequence which it really does not deserve, the tenacity with which it has been defended has occasioned a minute inquiry into the pretensions of the first editors of our printed testaments to accuracy in the collation and printing, and to judgment in the selection of their manuscripts. In separating from the Romish church, we professed to open the door to sacred knowledge, by publishing the scriptures in the vulgar tongue; but this duty would be ill performed, if, instead of searching for the original in the purest sources, we should content ourselves with the first attempts of, it might be, ignorant, prejudiced, careless transcribers, collaters, and printers. We do not say that such were the first publishers of our testaments; for we have sufficient proofs of their learning, and, in many respects, of their care: but it is too much to expect from the nature of man, that in a work of this sort no error should have been committed. At any rate an inquiry into their merits cannot be without service to the public; it will establish a conviction of the general value of our testaments, and be the means of correcting those errors, from which it is hardly possible to suppose that they could at first have been entirely free: the dispute revived by Travis must on this account excite the attention of every scriptural critic, as, in the progress of it, a variety of readings has been investigated,—the mistakes of collaters pointed out, and the value of manuscripts and editions fairly ascertained.

The work before us dates its origin from a remark of Travis on a note in the translation of Michaelis, in which the translator brings some arguments to prove that a manuscript in the library of the university of Cambridge is one of the manuscripts used by Stephens for the edition of his Greek Testament. This discovery was made by Marsh about two years ago, when he was at Cambridge superintending the printing of the translation, which he had brought with him from Germany; and on his return to Leipzig, where he now resides, he drew up these Letters in confirmation of his opinion. They were printed on the spot, and about three months ago the edition arrived in England.

To the Letters is prefixed a Preface giving a short but very judicious statement of the controversy on the verse in John's first epistle, and the testimony of the learned translator is decidedly

aidedly for the spuriousness of the passage in question. In support of the authenticity of this passage, Travis contends that Stephens was in possession or had the use of certain manuscripts containing the passage, which have taken their flight in an unaccountable manner, and are now no longer visible to mortal eyes; consequently, as Marsh contends that a manuscript which he has discovered, and which does not contain this passage, is one of those used by Stephens, the matter is fairly at issue between the two parties, and the public will decide upon an impartial review of their respective arguments.

We shall first consider the arguments of the writer of the work before us. He found a manuscript in the university library, marked K k—6—4, containing the Acts and the Epistles, having the name of Vatablus written on the inside of the cover at the beginning of the manuscript,—and likewise at the end of the manuscript; and in both places the name was written in the middle of the page, and in the same hand. The name of Hautin was also at the beginning of the manuscript; but as Vatablus was an intimate friend of Stephens', the conjecture, that he was the possessor of this MS. founded on the writing of the name, led to another, that this was really also used by Stephens.

To try the strength of this conjecture formed (we may allow, on very probable grounds of external evidence), the natural mode was, doubtless, to compare its readings with those of the manuscripts quoted by Stephens on the Acts and the Epistles. But to shorten this labour, a number was previously excluded, from circumstances related by Stephens, or afterwards established by respectable authority. Stephens mentions, that he had procured six manuscripts from various quarters,—and that he borrowed eight from the royal library at Paris. These, added to the Complutensian edition, and a manuscript collated in Italy, make up the sixteen works which are noted by Greek characters in the margin of his testament. The eight in the royal library are out of the question; and if the conjecture is well founded, that the manuscript in question did belong to Vatable, it must be found among the six borrowed from various quarters. These six are denoted by the letters θ , α , β , γ , δ , ϵ . but θ and β have been discovered by Wettstein in the Codex Coislinianus, 200, and Codex Regius, 83; and δ has been found by Griesbach to be the Codex Victorinus, 774. There remained only α , γ , ϵ , for examination; but ϵ having been quoted above fifty times in the Apocalypse, a part not in our supposed Vatable's manuscript, the number to be examined is brought down to two, α and γ . In the α are twenty singular readings quoted by Stephens in the catholic epistles,—in the γ twenty-five: consequently

quently if none of these singular readings were to be found in the manuscript in question, it could not have been consulted by the marks *12* and *17* by Stephens : and according to the proportion of these singular readings found in our manuscript, the conjecture will be strengthened or weakened : for it must be observed, that, though all the readings of either *12* or *17* were not found in our manuscript, still something must be allowed for the errors of the press ; and it might, notwithstanding the apparent differences, have been accurately collated and marked by the terms *12* or *17*, in the copy of the Parisian editor.

The twenty readings of *12* were first sought for in our manuscript ; but not one was to be found there, and consequently recourse was had to the twenty-five readings of *17*. Here the case was exactly the reverse, every reading was to be found in our manuscript ; and from this circumstance it appears to us, that, without further inquiry, our author was justly entitled to give to this manuscript the name of Codex Vatabli. But we will give his opinion in his own words—

‘ This extraordinary coincidence therefore between the characteristic readings of the Codex *17*, and those of the Codex Vatabli, united with the external evidence derived from the manuscript’s having been the property of one of Stephens’s intimate friends, afforded, as I thought, and as I still think, a very satisfactory proof of their identity. Further, upon consulting the editions of Mill, Wettstein, and Griesbach, I found 1st. that of the twenty-five singular readings of the Codex *17*, no manuscript at present known, beside the Codex Vatabli, contains even a sixth part : 2dly. that if we except the Codex Alexandrinus, which contains four of them, and four only, there is no single manuscript at present known, which contains any two of them : and 3dly. that all the manuscripts put together, which have been collated by Mill, Wettstein, and Griesbach, (to whom, as I have since learnt, may be added Matthæi and Alter), contain only two-fifths of them.—Whether under these circumstances I rightly concluded, that if any one manuscript was found to contain them all, it could be no other than the very manuscript from which they had been taken, or whether the inference was made with that “ precipitancy,” of which you have thought proper to accuse me, I leave to be determined by those, who are competent judges.’ p. 8.

Of the twenty-five readings thus asserted by Marsh to be found in the Codex Vatabli, Travis allows twenty-four to be really there ; and the dispute on the twenty-fifth, making the subject of the second Letter, we shall defer at present,—intending to resume it when we have considered the remarks of our author on the allowed coincidence of the twenty-four readings. These are in the third Letter, arranged in three classes,—the first contain-
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ing fourteen readings, for which no manuscript except the 17 has been quoted by either Mill, Wettstein, Griesbach, Matthäi, or Alter,—the second containing readings, which have been found in only one manuscript beside the Codex 17,—the third containing readings which have been discovered in more than one manuscript beside the Codex 17. This account differs from that given by Travis, who asserts that twelve out of the twenty-four readings have been discovered in other Greek manuscripts; consequently, if we take off two from the first class, he ought to be satisfied, and there will be still left sufficient ground for our author's positions. That these two cannot be struck off, is maintained with great strength and precision of reasoning in this letter; and the arguments on both sides shall be hereafter considered.

According to the present state of the question, then, placed in the most favourable manner for Travis, we have a manuscript supposed to be one used by Stephens, because out of the twenty-five readings it differs from his manuscript in one place only, and out of the twenty-four remaining one half are to be found, and the other half not to be found in any other manuscripts. This appeal might therefore fairly be made to the critical student: is it probable that a manuscript should thus coincide with the peculiar readings marked by Stephens in his margin under any one signature, unless it were really the very manuscript used by Stephens? We are decided in our opinion, as we said before, on this subject; but our author, resolved not to leave any scruples in the mind of his reader, has in his fourth Letter introduced a very ingenious theorem, which may be applied not only to this but to many other similar questions—

‘ If after a collation of Greek MSS. to the amount of any number, which I will call p , the readings A, B, C, D , &c. to the amount of m , have all been found in one of these MSS. which I will call N , but not one of them in any other manuscript: moreover if other readings A, B, Γ, Δ , &c. to the amount of n , have likewise been all found in the MS. N , but each of them in only one other manuscript: further, if a third set of readings, to the amount of r , is contained in the MS. N , but each of them in only two other manuscripts; a fourth set to the amount of s , each of which has been discovered in only three other manuscripts, and so on: in that case, if all these readings should afterwards be found in any one manuscript, the probability that the manuscript, in which they are thus found, is the very identical manuscript, from which they had been taken, is to the chance of its being a different ma-

nuscript as $\frac{p^m + n + r + s + \&c.}{1^m. 2^n. 3^r. 4^s. \&c.} - 1$ to 1. P. 70.

Upon this theorem he draws a conclusion, that, if only twen-

ty-two readings are agreed on, as they are by him and Travis, the probability of the Codex Vatabli being the Codex *17* is, to the probability of its being a different manuscript, as 9313225746154260156249999999999999 to unity,—a degree of probability in its favour, which few persons will be inclined to dispute.

Travis has treated very slightly the circumstance of the name of Vatablus being written in the manuscript: but our author (and we agree with him in this respect) does not consider this as a matter of little importance in such a question. In the library at Leipzig is a copy of R. Stephens' edition of the Vulgate printed in 1534; and in this the name of Vatable is written twice, and in both places about the middle of the page. A fac-simile is given of these writings, by which the external evidence is strengthened, and the probability is now very great that Stephens had the use of his *17* from his friend Vatable.

Our arguments as yet are drawn from a collation of the Codex Vatabli and *17* in the Catholic Epistles, and in singular readings only: but to put the subject out of all dispute, a collation has been instituted of all the readings in these Epistles quoted from the *17* by Stephens, with one or more manuscripts: and as the Codex Vatabli contains also the Acts and Epistles of St. Paul, the same thing has been done in those parts for the singular readings, or the most remarkable readings, in conjunction with other manuscripts. From this collation it appears, first, that, out of the thirty-four readings thus found in the Catholic Epistles, thirty-three are precisely the same in the Codex Vatabli as Stephens has quoted them. In 1. Peter 11. 20. Stephens' text is *κολαφίζομενοι ὑπομενεῖτε*,—the Codex *17* gives *κολαζόμενοι ὑπομενεῖτε*,—in the Codex Vatabli it is *κολαζόμενοι ὑπομενεῖτε*. Various reasons are given for the presumption of a mistake in Stephens, his collator or compositor; but the last appears to us sufficiently satisfactory. Stephens has quoted for his reading two MSS *1* and *17*. Now *κολαζόμενοι* being in both, and *ὑπομενεῖτε* differing from *ὑπομενεῖτε* in a single letter only, Stephens may not have thought it necessary to distinguish by the marks *1* and *17* the separate readings. We should not approve of this conduct in a modern collator: but that it was not uncommon with Stephens, is proved in several instances.

In the Epistles of St. Paul are thirteen singular readings, of which, as far as the Codex Vatabli could be examined, they all agree; but the two last are not to be found there, because the chapters, in which they are, have been torn out of the manuscript. There is indeed in one instance the appearance of a difference; but this is satisfactorily accounted for from the
error

error of Stephens or his compositor in the placing of a reference. On the other readings of the Codex *17* in these Epistles, it was unnecessary to examine every one ; but, from the collation of the most remarkable, it appears, that the Codex Vatabli and *17* agree in transferring the three last verses in the Epistle to the Romans to the end of the fourteenth chapter, in transposing the two parts of the verse at 2 Cor. 1. 6, and in three particular omissions in other places.

In the Acts of the Apostles, five readings only are found, four of which correspond to the text in the Codex Vatabli ; but in several long and remarkable readings, which *17* has in common with other manuscripts, it corresponds to the text of the Codex Vatabli, and increases the probability of our writer's position. The difference in the singular readings is in Acts xi. 3. where Stephens' text gives *ὅτι*, Codex *17* —, Codex Vatabli *ὅτι*. This mistake is accounted for in various ways, and gives occasion for pointing out several other errors in Stephens ; and after (in our opinion) sufficiently settling the question, the writer concludes with an argumentum ad hominem, which will not easily be confuted by the person to whom it is addressed. In the Appendix to Travis's book is a Number entitled, ' The Preface to the Bible of Complutum,' which is inserted also in the last edition of the same work. In the last edition *ex* is before *apostolica*, but in the other *apostolica* is without the *ex* ; hence says our author, if you, Mr. Travis, doubt, that my Codex Vatabli is the *17* of Stephens, because it has *ὅτι* where the *17* has it not, we must conclude, from *ex* being in one edition and not in another of your works, that you have really given us two different Prefaces made at Complutum. But as this variation in quotations is of some importance, our author pursues the subject farther in the sixth Letter.

Before we examine this subject,—as we have given the arguments to prove the Codex Vatabli to be the Codex *17* of Stephens, it will not be improper to go back a little, and to consider some of the objections made by Travis to this position. We promised to do this in the remarks on the second Letter, where it was observed, that Travis, from a difference in one reading, had taken the contrary side : he has also pointed out an error in Marsh's note, in which, instead of twenty-five, it is mentioned that Stephens has quoted the manuscript *17* in twenty places only. Now, as there is no great merit in allowing an error, where the correction of it tends so much to the advantage of the person corrected, we need not ascribe any great praise to our author, for the handsome manner in which he acknowledges his obligation to the corrector : but we must confess our surprise that Travis does not seem to

have perceived how much he increased the probability against himself by this correction. Marsh evidently overlooked twenty for twenty-five: the argument is built upon the latter number; and the different reading of one passage in the *17*, according to Stephens' margin and the Codex Vatabli, lays the foundation for Travis's grand objection.

In the text of *17*, according to Travis, we find in James v. 7. *Ἔως ἀν λαβῇ πρῶτον καὶ οὔμῳν*: in the Codex Vatabli we read *Ἔως λαβῇ καρπὸν πρῶτον καὶ οὔμῳν*. Here the omission of *ἀν* and insertion of *καρπὸν* in the Codex Vatabli would, if the representation were just, settle the question. Marsh denies the statement of his adversary; for the text of *17* can be ascertained only from Stephens' margin, and he denies that Stephens has given such a reading for the manuscript *17*. On this question every impartial bystander may easily form a decisive judgment by an inspection of Stephens' margin. Marsh says, that of the six words, *ἔως ἀν λαβῇ πρῶτον καὶ οὔμῳν*, Stephens has not quoted one single syllable from this manuscript. His marginal note *17* refers to the word *ὕελον*, which is not in the Codex Vatabli, nor in *17*, and therefore, as far as Stephens' testimony goes, the two Codices Vatabli and *17* may in this passage have agreed. But, says Travis, if you deduct *ὕελον*, there will remain a difference between the Codex Vatabli and *17*, for in the one is the particle *ἀν*, which is omitted in the other. But how do you know that *ἀν* was in the Codex *17*?—and on this conclusion let our author speak for himself—

‘ This, sir, is a conclusion, which I should have expected from a novice in the art of criticism, but certainly not from so experienced a critic, as yourself: for the conclusion rests upon a principle, which upon examination will appear to be totally false. The principle, which I mean, is this: that wherever Stephens is silent in respect to any one of his manuscripts, that manuscript had the same text with his own: or, that if we wish to discover the text of any one of Stephens's manuscripts, we have only to make such alterations in Stephens's text, as Stephens has actually noted. But in no edition of the Greek Testament, or of any other book, that is published with various readings from Greek manuscripts, are we authorised to argue in this manner, except on the following conditions; 1st that the editor engages to quote *all* the readings, in which his MSS differ from his own text; and 2dly that he faithfully fulfils his engagements. Now it is well known, that in the sixteenth century, when criticism was hardly advanced beyond the state of infancy, no editor engaged to collate manuscripts so completely, as to note all their deviations from his own text, a labour which has been reserved for the present age: and with respect to Robert Stephens

phens in particular, it is equally well known, that though the Complutensian edition, which he considered and treated as one of his manuscripts, differs from Stephens's own text in above thirteen hundred places, he has not quoted it even in six hundred. And if this has happened in the case of a legibly printed book, which Stephens had constantly at hand, and to which he could at all times have recourse, how much more easily might it have happened in the case of a Greek manuscript, which it is more difficult to read, and in which it is much more probable that a collator should be guilty of oversights, than in the collation of a printed edition. If Stephens's margin therefore exhibits not one half of the differences between his own text and that of his manuscripts, it necessary follows that if you take any passage at a venture, where Stephens has no quotation from a given manuscript, it is at least an equal chance, that in that passage the manuscript has one or more variations, notwithstanding Stephens's silence.' P. 19.

We are overwhelmed with proofs in support of the last position. The Complutensian text is compared in many places with the marginal references to it by Stephens; from which our author collects, that, if a Complutensian text were formed upon the principles of his adversary, it would contain not seventeen but seven hundred errors.—In the present state of the controversy we shall for obvious reasons be very cautious both in forming and declaring our opinions: but in the instance before us, without taking into consideration the strong arguments adduced by our author for believing that *καρπον* was in the Codex 17, we have not the least scruple in declaring, that the objection of Travis, founded on the marginal note of Stephens, seems to us to be totally without foundation.

(To be continued.)

Paradise Regained, a Poem, in four Books, by John Milton.
A new Edition, with Notes of various Authors. By Charles
Dunster, M.A. 4to. 18s. Boards. Cadell and Davies.
1795.

WE have long been of opinion, with the present editor, that the *Paradise Regained* of Milton has been greatly undervalued. In comparison with the more splendid glories of *Paradise Lost*, its lustre sinks into nothing, and considered as a whole, the plan is meagre; but there are passages in it of the highest beauty, and upon which a poet, whose fame was yet to be established, might well build his reputation. Such are, the striking bird's-eye view from the mountain Niphates, of the eastern kingdoms, and the Parthian army pouring out from the gates of Ctesiphon,—the living

picture of the great capital of the Roman empire, with her roads thronged with proconsuls, lictors, &c. going to their respective provinces,—and the description of Greece, with the different sects of philosophers; the two last of which have suggested many images to Thomson in his poem of Liberty. These, and a few more passages, claim admiration, and require as well as deserve the elucidation of notes; but no art of criticism will raise the general tenor of the poem to any thing like a level with the *Paradise Lost*. The plan is narrow, and barren of incident,—it is not taken from the most interesting or essential part of the mission of our Saviour; and what was still more unfavourable to the poet, he was not at equal liberty to embellish it as he had been an event drawn from the dim records of antiquity, and shadowed out probably in allegorical obscurity. The soliloquies of our Saviour in the *Paradise Regained* are too long as well as prosaic. As to the character of Satan, it is as inferior to the character of that being in the former poem, as a cheating Jew pedlar is to a Cartouche or a Mandrino. It wants both dignity and spirit.—It is time, however, to return from the poem to Mr. Dunster's edition of it, of the design of which he thus speaks—

‘ The present publication originates in an opinion, (which perhaps begins to prevail,) that the *Paradise Regained* of our great English poet has never had justice done it either by critics or commentators. As it has been generally and unjustly under-rated, so it has been negligently and scantily illustrated. Bishop Newton, though an excellent scholar, was not, it has been said, in every respect qualified for an editor of Milton. His edition of the *Paradise Lost* is, however, an able work; and has been most acceptable to the public. But his edition of our author's other poems bears evident marks of haste: that of the *Paradise Regained* in particular is extremely imperfect. Much here remained to be done. Hopes were entertained that the late Mr. Warton, whose eminence in every branch of criticism so peculiarly qualified him for the office, would have undertaken both the *Paradise Regained* and the *Samson Agonistes*. But that hope (it is much to be regretted) is no more: and, by an unfortunate accident, the editor is precluded from the possibility of benefiting by the collections which Mr. Warton had made for that purpose.’ p. i.

‘ Of the notes given in Bishop Newton's edition, the greater part are here retained; some are omitted, and some are considerably curtailed; the name of the author is always subjoined. Where any thing has been gleaned from the excellent edition of the *Juvenile Poems*, or from any other printed work, it is generally attributed to the writer from whom the remark is taken; when this is omitted,

omitted, it is entirely accidental.—The editor is accountable to but few persons for the favour of assistance. To one gentleman his obligations are indeed so considerable, that it might be difficult for him to state the extent of them with any degree of accuracy; but this is so far from being necessary, that he is not at liberty to mention the name of the friend to whom he is so materially indebted.' p. ii.

As the original notes given in this edition relate to such passages or circumstances as remained to be elucidated after the labours of such excellent commentators, it will not be wondered at, that, though elegant and pleasing, they are less important than those of Newton and Thyer. They are extremely full in the citation of parallel passages, not only from other authors, but from the former poems of Milton himself. The editor seems sensible that the profusion with which these are introduced may lay him open to the blame of having unnecessarily swelled the work; and, in truth, we think many of them might have been spared. Expressions and images common to all poets, such as the *gray morning*,—the *brown shade of woods*,—the *black wings of night*,—the *lark rising from the nest on the ground*,—the *whispering of the wind*,—no more require being traced from author to author than the elementary syllables of which these expressions are composed. When Milton, after having mentioned a grove, tells us that the birds sung in it, our industrious editor brings a passage of Virgil, and two from Spenser, to show that those poets had said the same thing before him. But that birds sing in groves, it required no peculiar powers to discover. Every poet that creates a grove, to the end of time, will also produce birds to sing in it: and if these are called parallel passages, they might be multiplied without limit or measure.—We do not mean to say, however, that all the notes now first offered to the public are of this description,—or to deny that the whole collection presents an elegant and ample elucidation of this too much neglected work of our great poet. As each book is closed by some general remarks, we shall, by quoting those on the first book, give our readers a better opportunity of appreciating the talents of Mr. Dunster for criticism, than by selecting any of the notes—

'That the *Paradise Regained* has been considerably under-rated by the world, seems of late to be an opinion almost generally admitted. But perhaps we shall state the fact more correctly, if we say that it has been *neglected*, rather than *under-rated*, that it has been more *unknown*, than *not admired*. This is so much the case, that I apprehend some of the warmest panegyrist of the *Paradise Lost* have never honoured this poem with a perusal; or only with a casual and most unfair one, under a cloud of prejudices against it.

it.—A critic, whose taste, judgment, and candor are unquestioned, has given it absolutely no place at all among the works of its author. "If I might venture to place Milton's works according to their degrees of poetic excellence," says Dr. Joseph Warton, "it should be perhaps in the following order, *Paradise Lost*, *Comus*, *Samson Agonistes*, *Lycidas*, *L'Allegro*, *Il Penseroso*." (See concluding note to the *Lycidas*, in Warton's edition of Milton's *Juvenile Poems*!) I should hope that *Paradise Regained* slipped accidentally out of the list: indeed what the late Mr. Warton has said of the *Comus*, I do not hesitate to apply to the poem before us, and to hazard freely my unqualified opinion, that "the author is here inferior only to his own *Paradise Lost*."

' If we take this opportunity to reconsider this first book, we shall find much to admire, and little to censure.

' The proposition of the subject (ver. 1.) is clear and dignified, and is beautifully wound up in the concluding line,

' And Eden rais'd in the waste wilderness.

' The invocation of the Holy Spirit (ver. 8.) is equally devout and poetical. The baptism of John (ver. 18.) carries us with the best effect *in medias res*. Satan's infernal council (ver. 40.) is briefly, but finely assembled; his speech is admirable; and the effect of it is strongly depicted. This is strikingly contrasted by the succeeding beautiful description of the Deity surrounded by his angels; his speech to them, and the triumphant hymn of the celestial choir.—Indeed the whole opening of this poem is executed in so masterly a manner, that making allowance for a certain wish to *compress*, which is palpably visible, very few parts of the *Paradise Lost* can in any respect claim a pre-eminence.—The brief description (ver. 193.) of our Lord's entering—

' ——— now the bordering desert wild,
And with dark shades and rocks environ'd round,

And again, (ver. 295.) where "looking round on every side he beholds"

' A pathless desert, dusk with horrid shades,
as scenes worthy the pencil of Salvator. Our Lord's Soliloquy (ver. 196.) is a material part of the poem, and briefly narrates the early part of his life. In the *Paradise Lost*, where the divine persons are speakers, Milton has so chastened his pen, that we meet with few poetical images, and chiefly scriptural sentiments, delivered, as near as may be, in scriptural, and almost always in unornamented language. But the poet seems to consider this circumstance of the temptation, (if I may venture so to express myself), as the last perfect completion of the initiation of the man Jesus in the mystery of his own divine nature and office; at least he feels himself entitled to make our Saviour while on earth, and "inshrined in fleshy tabernacle,"

bernacle," speak in a certain degree, *ανθρώπων*, or, *after the manner of men*. Accordingly all the speeches of our blessed Lord, in this poem, are far more elevated than any language that is put into the mouth of the divine speakers in any part of the Paradise Lost. The ingrafting Mary's speech (ver. 230.) into that of her son, it must be allowed, is not a happy circumstance. It has an awkward effect, loads the rest of the speech, and might have been avoided, and better managed. The description (ver. 303.) of the probable manner of our Lord's passing the forty days in the wilderness is very picturesque; and the return of the wild beasts (ver. 310.) to their paradisiacal mildness is finely touched. The appearance of the tempter in his assumed character (ver. 314.); the deep art of his two first speeches, covered, but not totally concealed, by a semblance of simplicity; his bold avowal and plausible vindication of himself (ver. 357.); the subsequent detection of his fallacies (ver. 407.), and the pointed reproofs of his impudence and hypocrisy, on the part of our blessed Lord,—cannot be too much admired. Indeed, the whole conclusion of this book abounds so much in closeness of reasoning, grandeur of sentiment, elevation of style, and harmony of numbers, that it may well be questioned whether poetry on such a subject, and especially in the form of dialogue, ever produced any thing superior to it.

'The singular beauty of the brief description of night coming on in the desert, has been particularly noticed in its place: it closes the book with such admirable effect, that it leaves us *con la bocca dolce*.' p. 54.

The Repertory of Arts and Manufactures: consisting of Original Communications, Specifications of Patent Inventions, and Selections of Useful Practical Papers from the Transactions of the Philosophical Societies of All Nations, &c. &c. Vols. I. II. III. 8vo. 1l. 8s. 6d. Boards. Robinsons. 1794—5.

THE nature of this publication will be best communicated by inserting part of the Advertisement which is prefixed to it—

'Specifications of patents will, it is presumed, be found an interesting part of this work. In selecting these the editors may probably sometimes appear to be guided by neither of the above-mentioned considerations (*utility, &c.*); there being with respect to patents another, which in their opinion it would be wrong to overlook; namely, the gratification of public curiosity. Consequently, whenever they have reason to think they can gratify that curiosity, by the insertion of any particular specification, they will consider it as their duty to insert it, though the invention for which the patent is granted should not appear to *them* to possess any great claims to public

public notice. It may not be improper to observe, that the specifications are given exactly in the words of the original, as recorded in the patent office. The preambles and conclusions are omitted in all except the first; in that they are retained, to shew their general form.

‘ The transactions of learned academies and societies form another great source from which the editors will derive their materials. As some of these societies are instituted with views, in many respects, similar to their own, their transactions will, of course, furnish a greater portion of matter than those of others. All of them, however, contain much speculative or other matter, foreign from the purpose of this publication; a selection therefore of the more useful practical papers (in which particular attention will be paid to those which have obtained premiums, or any other mark of distinction,) will not, it is hoped, be unacceptable or uninteresting to the public. It is, at least, fair to conclude, that whatever those academies or societies have determined to be worthy of publication must be, in some degree, deserving the attention of those who are any ways interested in the subjects treated of.

‘ In the translations of those parts which are selected from the transactions of foreign academies, or from any other publications in foreign languages, such terms will, as much as possible, be made use of as are supposed to be most familiar to artists and manufacturers in general; this the editors think better than to adopt those new ones, which (however useful and necessary they may be in many instances) too often owe their origin, not to any desire to advance the more useful parts of science, but to a spirit of innovation, or a wish to appear profound, rather than to be intelligible.

‘ Besides the sources already mentioned, the editors trust they shall find another, no less valuable, in the communications of those who cultivate the useful arts, whether they do so for profit or pleasure; these will be considered as very acceptable, and every proper respect will be paid to them.’ p. ii.

The first article is a new-invented material in the making of hats, for which a patent has been granted to Mr. Joseph Tilstone. It is kid’s hair.

II. Specification of the patent granted to Mr. Samuel Ashton, for his new method of tanning.—This consists in employing, instead of astringent vegetable substances, those derived from the mineral kingdom, as iron, zinc, arsenic, copper, &c. in different states.

III. A patent granted to James Watt, for his new method of copying writings.—This consists in pressing moistened bibulous paper against that from which the copy is to be taken.

IV. A patent granted to Joseph Green, for his invention of warming rooms with hot air of a purer kind than has hitherto

thereto been used. The principle on which this invention is founded, is the heating of the air to be introduced into an apartment, by means of hollow vessels or pipes immersed in hot water or steam, whereby too great a degree of heat is prevented, and the air remains unburnt and fit for respiration.

V. Observations on the pruning of orchards by Mr. Bucknall.—The chief circumstances to be attended to, are, to cut off the branches close to their origin, taking care that the incision is not left ragged. The wound is then immediately to be covered over with a mixture composed of a quarter of an ounce of corrosive sublimate, dissolved in gin or other spirituous liquor, to which three pints of common tar are to be added.

VI. Description of a preservative wheel to be fixed to a walking wheel-crane.—This contrivance appears well worthy of attention; but we cannot within our narrow limits insert a description of it.

VII. The same observations apply to an improvement in the common spinning-wheel

VIII. This is an article extracted from the Transactions of the American Philosophical Society, to which it was communicated by Benjamin Franklin. It relates to the process to be observed in making large sheets of paper in the Chinese manner.

IX. Description of a spring-block designed to assist a vessel in sailing; by Francis Hopkinson, esquire, of Philadelphia.—This is a contrivance to render the action of the wind on a ship more equable, and to avoid that waste of impetus, which is occasioned by the want of sufficient elasticity in rigging. The author of this ingenious and philosophical paper presumes, and we think with good reason, that a vessel rigged with spring-blocks would heel less under the same press of sail, and that her motion would be more free from those jerks and inequalities which must be considerable impediments to her progress. It is our opinion that this invention deserves the attention of government, and that some trials might be advisable.

X. This article is furnished by the same gentleman, and relates to an ingenious invention for measuring a ship's way: but how far it would answer in practice, we cannot undertake to determine. It consists of a copper pipe about two inches in diameter, which is to be fixed close along the ship's bow, extending downwards as low as the keel, and upward above the water-line when the ship is loaded. This pipe must be so bent at the bottom, as that its orifice may be directly opposed to the line of the ship's progress, and project but a little

the way beyond the keel. The upper part of this pipe must also be so bent that it may enter into the fore-castle, through a hole made for that purpose above the water-line. On the top of this copper pipe should be a cover to be screwed on; and through the cover a hole must be made for the admission of a glass tube of the size of a common barometer tube, and cemented there. The sea water will rise in the copper pipe to the general level of the sea, but will not appear in the glass tube, because the copper tube enters the ship above the water-line. But if a quantity of oil is poured down the glass tube, the surface of the oil will rise and become visible in the tube, because it is specifically lighter than water. The glass tube must be furnished with a scale; the cypher (or 0) of the scale being on a level with the surface of the oil when the ship is at rest. But when she is in a progressive motion, the water contained in the copper tube, together with the column of oil in the glass tube, will be forced upwards, in proportion to the velocity with which the vessel proceeds.

XI. Relates to the bleaching of cloths and thread, by the oxygenated muriatic acid, by Mr. Berthollet,— extracted from the *Annales de Chimie*.

XII. Is on the making instruments of elastic gum, with the bottles which are brought from Brazil. We shall take further notice of this paper when we come to another part of this volume where the subject is concluded.

XIII. Specification of the patent granted to John Bellamy, for his method of making all kinds of leather and other articles water-proof.—This art consists in mixing in proper proportions, according to the quality of the leather, nut-oil, linseed-oil, and poppy-oil,—or linseed-oil with either of the other two only; or if the leather is new, and abounds with the natural grease of the animal, one fourth part of the essential oil of turpentine must be added. Set the ingredients over a gentle fire, and to every gallon of oil or oils add half a pound of umber, or white copperas, sugar of lead, colcothar, or any other proper drier. The proportion, however, of the substances last mentioned, or either of them, must vary according to the state of the leather to which they are to be applied, always observing to use more when the leather is new. Let the mixture abide on the fire, taking care that it does not burn, for six or seven hours, or till it will dry sufficiently. Then brush or rub it into the leather, or dip the leather therein, till it is well filled. Scrape off what is superfluous, and leave the leather to dry in a warm room, when it will be fit for use. Another method of preparing a mixture for rendering leather water-proof is to add to one gallon of the above prepared oil or oils, one pound of gum-resin, half a pound of pitch, quarter

quarter of a pound of tar, and quarter of a pound of turpentine.

XIV. This relates to a method of constructing navigable canals without locks; for a description of which we must refer the reader to the work itself, as the account does not admit of abridgement.

XV. Specification of a patent granted to Mr. James King, for his new-invented British barilla. This is prepared from the ashes of certain vegetables.

XVI. Description of a machine for twitching wool.

XVII. Method of curing a disorder in sheep called the scab; communicated by sir Joseph Banks. From the Transactions of the Royal Society.

Take one pound of quicksilver, half a pound of Venice turpentine, half a pint of oil of turpentine, four pounds of hog's lard; let them be rubbed in a mortar till the quicksilver is thoroughly incorporated with the other ingredients. This preparation is nearly similar to the unguentum hydrargyri of the shops. Let the ointment be used in the following manner. Beginning at the head of the sheep, and proceeding from between the ears along the back to the end of the tail, the wool is to be divided in a furrow, till the skin can be touched; and as the furrow is made, the finger, slightly dipped in the ointment, is to be drawn along the bottom of it; from this furrow, similar ones must be drawn down the shoulders and thighs to the legs as far as they are woolly; and if the animal is much infected, two more should be drawn along each side, parallel to that on the back; and one down each side between the fore and hind legs. Immediately after being dressed, it is usual to turn the sheep among other stock, without any fear of the infection being communicated; and there seems scarcely an instance of a sheep suffering by the application. In a few days the blotches dry up, the itching ceases, and the animal is completely cured; it is generally, however, not thought proper to delay the operation beyond Michaelmas. Such is the high estimation in which this remedy is held in one part of Lincolnshire, that it is common there to have all the sheep anointed in autumn, whether they shew symptoms of the scab or not: and after this operation has been performed, they consider them as perfectly secure both from receiving and communicating infection.

XVIII. An account of some experiments on wheel-carriages by Richard Lovell Edgeworth, esquire.—The result of these experiments, which appear to have been made with great accuracy, is a strong recommendation of springs for all sorts of carriages. These suffer the load to rise gradually over any obstacle without so much obstructing the progress of the carriage.

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riage. He assures us that upon a rough road, such as are common in Cheshire and other parts of England, a pair of horses could draw the same carriage, mounted upon springs, with greater ease and expedition, than four could draw the same carriage if the springs and braces were removed, and the carriage bolted fast down to the perch. He tried some other experiments to compare long and short, high and low carriages. He is well assured that the preference which has lately been given in England to high carriages, is ill founded,—that upon smooth roads the height of the carriage is a matter of indifference to the draught,—and that in rough roads it is considerably disadvantageous: that the length of carriages, if their weight is not increased, is a matter of indifference, except in very uneven roads, and where there are deep ruts; in the former, long carriages are preferable; in the latter, short ones.

XIX. Observations on the magnetic fluid; by captain O'Brien Drury, of the royal navy.—Passing by the speculative opinions of the author of this paper, we shall merely mention what he recommends as an improvement in the magnetic needle, namely that of having it cased with thin, well polished, soft iron; or else to have it armed at the poles with a bit of soft iron. This has been found by experiment to render the polarity of the needle much more durable than it is in ordinary instruments.

(To be continued.)

A View of the United States of America, in a Series of Papers written at various Times between the Years 1787 and 1794. By Tench Coxe, of Philadelphia, Commissioner of the Revenue. Interspersed with Authentic Documents: the whole tending to exhibit the Progress and present State of Civil and Religious Liberty, Population, Agriculture, Exports, Imports, Fisheries, Navigation, Ship-building, Manufactures, and general Improvement. 8vo. 7s. Boards. Johnson. 1795.

BOTH the absolute and relative importance of the United States of America are advancing with so rapid a progression, that their actual state and probable improvements are become an object of attentive curiosity to the statesman and the philosopher,—to the politician who speculates at home,—and the emigrant adventurer, who is driven to seek in other climates that scope and encouragement to his honest industry, which the present state of civilised society denies him here.

Information concerning the state of our Trans-Atlantic brethren has therefore of late been eagerly sought and liberally

given: and though caution requires that these accounts should be qualified by adverting to the views of each particular writer, all together they afford sufficient grounds, on which to form the estimate we are seeking after.—The book before us presents a large body of information relative to many important particulars. It consists of separate papers written and published in America between the years 1787 and 1794.—The chief aim of the author is to gain the attention of his countrymen to the encouragement of manufactures. How far these ought to be encouraged in a rising state possessed of immense territory, more than, even at the American rate of population, can be occupied for ages, is a great political and even moral question, which seems to be at present much canvassed on the American continent. It involves also the relative interests of particular states: for it seems *there exists an idea that the southern states, the chief riches of which are in plantations, are in danger of being sacrificed to the eastern, and in some degree to the middle states, by the plan of manufactures.* This opinion Mr. Coxe strongly controverts, and endeavours to shew by important documents, and reasonings not void of force, that husbandry and manufactures ought to go hand in hand,—that the latter create a vent for the products of the former,—improve therefore the value of the lands,—and employ usefully the spare time of the husbandman himself, and his young family, as well as those who from particular circumstances do not occupy any land. Great part of the book is in answer to Lord Sheffield, whom, indeed, he has completely refuted.—Pennsylvania the author considers as having more advantages of this kind than any of the other states, on account of its coal,—its iron-works—and various mill-seats. He represents its manufactures, and those of America in general, as having already risen to great importance, so as in many articles to supersede the necessity of foreign supplies, and prognosticates their approaching perfection perhaps somewhat too sanguinely; for establishments of this kind depend upon so many delicate circumstances, and particularly on being able to sustain the competition for cheapness, that it is probable it will be long before, in a new country, they can rival those of Europe: and if America is to be, as it probably will be, our granary, its inhabitants may be well content to allow us to be their button-makers and ribbon-weavers. Of the domestic industry of America Mr. Coxe gives a very pleasing account—

‘ In Virginia, exclusive of Kentucky, 70,825 families appear on the late census. The lowest of the above returns, 1,670½ dollars, is at the rate of 83½ dollars to each family for home-made hosiery

and cloths of wool, flax, hemp, and cotton only. Two-thirds of this rate upon the whole number of families, cutting off a third to make a moderate calculation, and omitting odd numbers, give the prodigious sum of 3,900,000 dollars for those articles of mere domestic manufacture, exclusively of the work of regular tanners, shoemakers, blacksmiths, weavers, and other tradesmen in Virginia; and taking the United States at 3,900,000 persons, would appear to justify a computation of above 20,000,000 dollars for the whole.' P. 262.

' The extent of the woollen branch of domestic manufactures in New-Hampshire is evinced by the great number of its fulling-mills; for they have no considerable manufactory employed on that raw material. The same may be observed in regard to the general knowledge of the art of weaving, among the wives and daughters of the farmers in that state. This fact is very frequently observable throughout New-England, and some other parts of the United States. The number of fulling-mills in New-Jersey, which has already been stated to be forty-one, is a proof of its domestic manufactures; as it has not any woollen manufactories. In the vicinity of the town of Reading in Pennsylvania, are ten fulling-mills, which induce the same conclusion there; and they are very numerous throughout the state. The export of flax-seed is equal to that of former times; the manufacture of oil consumes a far greater quantity than heretofore: wherefore a large growth of flax is to be inferred; and as we have very few linen manufactories, and the exportation of flax has ceased, a great domestic manufacture of linens must exist. The sale of spinning-wheel irons, in one shop in the city of Philadelphia, in the course of the last year, has amounted to 1,500 sets; which, though a small fact, is strongly indicative of the extent of domestic manufactures, as spinning wheels are rarely, if ever, exported, or used in regular manufactories. The quantity sold is 29 per cent. greater than in any former year. Nail-making is frequently a household business in New-England, a small anvil being found no inconvenience in the corner of a farmer's chimney. Bad weather, hours of disengagement from the occupations of the farm, and evenings, are thus rendered seasons of steady and profitable industry. Public estimates of the grain and fruit distilleries of the United States have been made at 3,500,000 gallons; much the greater part of which is made by farmers and planters. The importation of cheese, from all countries into the United States, was only forty tons, in the year ending in August, 1790: and we exported a much larger quantity in the same term, from which a great manufacture of that article in the domestic way, of course, is to be inferred. In short, domestic manufactures are great, various, and almost universal in this country.

' The implements hitherto used in household manufactures have been

been of the most ancient kinds. The art of dyeing has been advanced in families little further, than what was communicated by a receipt as brief as those in a book of culinary instructions; the colouring ingredients have generally been such as nature handed to the thrifty housewife. The operations, from the raw to the manufactured state, have often been the simplest that can be conceived. Under circumstances like these, it will not be too sanguine to expect, that the dissemination of useful instruction in the practice of dyeing, in the nature of colours, and concerning other parts of the business; the introduction of the new improvements in the preparing and spinning machinery, on a scale as convenient as the common weaving apparatus; and the general use of the flying shuttle, and the double loom; may give a two-fold value to this most precious branch of the national industry. It will not be deemed one of the least favourable circumstances, in the affairs of a country so eminently capacitated for agriculture as the United States, that the prosperous course of that great employment of their citizens is accompanied with an assiduous prosecution of this economical domestic occupation, by persons of all ages and sexes, in hours and seasons, which cannot be employed in agricultural labour, or in their ordinary family duties.' p. 268.

While manufactures are prosecuted by *domestic* industry they certainly can be liable to no objection; they secure instead of endangering the morals of the people, and they do not encourage that scheming disposition and desire to get rich on a sudden, which would be the bane of a rising country; but it is to be observed, that their being thus exercised is a proof how much they are yet in their infancy. The following extracts may be interesting at the present juncture—

'The wheat country of the United States lies in Virginia, Maryland, Delaware, Pennsylvania, New-Jersey, New-York, and the westernmost parts of Connecticut, as also the western parts of the two Carolinas, and probably of Georgia, for their own use. The character of the American flour is so well known, that it is unnecessary to say any thing in commendation of it here. Virginia exported before the war 800,000 bushels of wheat: Maryland above half that quantity. The export of flour from Pennsylvania, with the wheat, was equivalent to 1,200,000 bushels in 1788; and about 2,000,000 of bushels in 1789, which, however, was a very favourable year. New-York exports in flour and wheat equivalent to 1,000,000 of bushels. In the wheat states are also produced great quantities of Indian corn or maize. Virginia formerly exported half a million of bushels. Maryland ships a great deal of this article; and considerable quantities, raised in Virginia, Delaware, Pennsylvania, New-Jersey, New-York, and Connecticut, are exported, as are the wheat and flour of the last five states, from Philadelphia and New-York; there being little foreign trade from Delaware or Jersey,

and the western parts of Connecticut shipping with less expence from the ports on Hudson's River than those of their own state.' P. 87.

' FLOUR and WHEAT. — These inestimable commodities are not, in the opinion of Lord Sheffield, the best staples for the United States to depend on; because, as he observes, in general, the demand in Europe is uncertain. He again repeats his unfounded notion of a competition between us and Nova Scotia for the supply of Europe in these articles; and adds, that it is a fortunate consequence of American independence, that the British European islands may regain the supply of their West-Indies with bread and flour, and that they can furnish them cheaper than we. In regard to the prospects from Nova Scotia, enough has been already said; and particularly till they discover symptoms of internal resources for their own use, by ceasing to import grain and flour from the United States. As to the European corn trade, authentic and important information, indeed, is to be derived from a report of the British privy council of March, 1790, which is said to have been drawn up by lord Hawkesbury. It is wisely observed in that report, that the culture of grain is the most important object that can receive the public attention: and it is stated, that the demand of Great Britain, for flour and grain, has produced an average balance against the nation of 291,000l. sterling, for the last nineteen years; although from the year 1746 to the year 1765, they had annually gained, by their corn trade, 651,000l. sterling on a medium. Ireland, it is true, has greatly increased its exports of grain, flour, and biscuit; but by no means in proportion to this falling off by Great Britain, and its whole exports of flour and grain are much less than our shipments to the British West Indies. Their lordships proceed to state, that in consequence of information received by them from the principal corn countries of Europe, they are of opinion, that the quantity of grain raised in Europe, in common years, is not more than equal to the ordinary consumption of its inhabitants; and that, in the event of a failure of their crops, a supply can only be expected from America. In verification of this formal official communication, on a subject of such high importance, we find, that the influence of the late scarcity in France not only pervaded all Europe, but was extended to the most interior counties of these states. Wheat was sold on that occasion three hundred miles from the ocean, for prices which have been usually acceptable in our sea-port towns: and at the places of shipment, it was advanced to rates beyond what had ever occurred since the settlement of the country.' P. 146.

Those who are peculiarly interested in American affairs, will follow our author with pleasure through his accounts of the exports and imports, the various resources, and the growing

ing commerce of his country. Some repetitions they must excuse from the circumstance of the volume being formed of separate dissertations; some patriotic partialities they must perhaps allow for, but they will be lessened by the consideration that America cannot but outgrow the most partial account of it: and they will rejoice that while so many countries are tearing one another to pieces, content to suffer at home, so they may annoy their neighbours abroad, there exists a state in possession of that solid and tranquil happiness described by the author in his concluding chapter—

‘ The people of the United States enjoy a peculiar felicity, in the possession of principles of government, and of civil and religious liberty, more sound, more accurately defined, and more extensively reduced to practice, than any preceding republicans. There is not one iota of delegating or delegated power, which is not possessed, or may not be acquired by every citizen. It is true, that there are in practice several deviations in the distribution of power to the various subdivisions of the country, and to the proprietors of certain descriptions of property; but these are acknowledged departures from principle, and are known to have arisen out of the antecedent state of things. They could not be immediately corrected, without violent struggles and disorders, and without injury to the property of descriptions of citizens, too great for the country, at any former period to compensate. Mild remedies are, however, daily applied to these partial diseases; and it is manifest, that the course of time is diminishing, and will finally remove them. The right of legislative interposition on the part of the chief magistrate, which, in the practice of another country, has been commuted for a dangerous and injurious influence, is here wrought into the essence of the constitution, and is not only exercised in the independent and uncontrolled consideration of every resolution and bill, but by the practical application of the qualified negative.

‘ The execution of the office of the chief magistrate has been attended, through a term of almost four years, with a circumstance, which to this nation, and to the surrounding world requires no commentary—a native citizen of the United States, transferred from private life to that station, has not, during so long a term, appointed a single relation to any office of honour or emolument.

‘ The senatorial branch of the government has been created and continued, in a mode preferable to that which is pursued in any other nation.

‘ The representative branch is equally well constituted.

‘ The military code, for the government of such troops as are occasionally raised and employed, is well calculated to produce discipline and efficiency, when time is allowed for the purpose; and

consequently to render the United States respectable in the eyes of foreign nations.

‘ All Christian churches are so truly upon an equal footing, as well in practice as in theory, that there are and have been in the legislative, executive, and judicial branches of the general government, persons of the following denominations—episcopalian, presbyterian, independent or congregational, quaker, Lutheran, reformed, Roman, and probably others, which do not occur. There have been, and indeed yet are, a few ecclesiastical distinctions in the state governments, which reason and time are rapidly destroying. It is easy to perceive, that religious liberty, supported by the national constitution, and a great majority of the state constitutions, cannot but attain, in a very short time, the same theoretical and practical perfection in the remainder, which it has acquired in them.

‘ The independency of the judiciary, as well in the tenure of their stations, as in the permanency of their compensations, under the federal constitution, and in most of those of the states, is an advantage over the ancient republics, and the generality of modern governments, of inestimable value in regard to liberty, property, and stability.

‘ The United States, being without transmarine or separated dominions, are exempted from two inconveniencies, which have resulted from them. An immense naval force has been found necessary to defend such territories, and to protect the trade with them in time of war; and the difficulty of devising for them a free legislation has hitherto proved insurmountable. The British nation declared, that they had a right to legislate for their colonies and dominions in America, Asia, and Africa, in all cases whatsoever; and the revolution of the United States turned upon that cardinal point. When we observe that the French, ardent as they are in the pursuit of liberty, have not yet been able to devise any system of government for their colonies, without a *dernier ressort* to the legislature of France; it will be a source of comfortable reflection to the friends of free and efficient government in these states, that we are not perplexed by the necessity of so delicate, important, and difficult a political operation.

‘ It has been unfortunate for most nations, as well ancient as modern, that they have had no settled pre-existing mode of altering, amending, or renovating their political system, to which they could resort without a deviation from the legal course of things, hazarding the public tranquillity, and often freedom itself. It is equally happy for the people of the United States, that in their federal government, and in most of those of the states, there exists a provision, by which those necessary and desirable ends may be obtained, with whatever zeal, without recurring to irregularity or violence.

‘ Fundamental principles being already settled by common consent,

sent, and being accurately and clearly recorded in the constitutions, the people cannot long mistake the nature of a measure, a law, or a political maxim, which is really opposed to those principles; and when the public judgment is decided upon any one or more derelictions of those principles, of magnitude sufficient to induce an effort for reform, the will of the people cannot be successfully resisted, or even suspended. The consequence of this state of things will be, that the mass of error will not easily accumulate, so as to become insupportable, being kept down by these orderly natural exertions of the community, to relieve themselves at an earlier stage of inconvenience. Too great a facility to change would, however, be likely to produce fluctuations, injurious to order, peace, property, and industry, and indeed to liberty itself: but as the mode of performing the amendatory or alterative operations is slow, and consequently deliberate, trivial or dangerous changes would be very difficult to accomplish. In this view there appears to be very little probability, that changes from free or representative government will take place; or that any modification of hereditary power will be introduced into the governments, either of the states, or of the union. The people will never deliberately consent to the abrogation of those clauses in the several constitutions, which explicitly provide both in general terms, and in particular detail, for free or republican government. Nor does it seem easy, considering the degree of perfection we have obtained, and the certain, constant, and moderate operations of the amendatory clauses, to accumulate sufficient public evil or grievance, to produce one of those convulsions, which the ambitious are wont to seize as the moment to introduce by force a despotic government. Even local circumstances conspire to favour the permanency of liberty in these states. Being too remote from any foreign nation, to render a war, requiring a great army, at all necessary, that instrument, so often used by ambitious leaders, is not likely to be placed within the reach of the enemies of freedom, while the union remains entire. It is worthy of the most particular observation and remembrance, that a dissolution of our government would immediately open a door to this danger, as the several states, or little confederacies, would each deem it prudent to maintain a larger army, than is now requisite for the whole. The history of Greece will instruct us, that by this, more than any other possible measure, we should be prepared for the military domination of some modern Philip, or some new Alexander. A strong union, and a tranquil liberty, would be miserably exchanged for such a state of things.' p. 371.

An Antiquarian Romance, endeavouring to mark a Line, by which the most Ancient People, and the Processions of the Earliest Inhabitancy of Europe, may be Investigated. Some Remarks on Mr. Whitaker's Criticisms annexed. By Governor Pownall. 8vo. 5s. Boards. Nichols. 1795.

THE writer of this work calls it a Romance, but its pretensions to the title are to us very doubtful. The word *romance*, we are told by our lexicographer, is derived from the Italian *romanza*, and signifies, first, a military fable of the middle ages, a tale of wild adventures in war and love,—and, secondly, a fiction, a lie, in common speech. Under neither of these definitions, can the writer's sense of the word be comprehended; and in fact he himself discovers the impropriety of his title, by calling his work by its proper name—a treatise; for it is simply a treatise on the origin of the various nations now inhabiting Europe. This subject has excited the attention of learned men in various ages, and opens a vast field for conjecture. We have few materials on which to ground these conjectures; and the objects of our researches are placed by our author beyond what he calls the northern historic horizon, or a parallel of northern lat. in $54^{\circ} 27'$,—a region unexplored by the ancients, and of which they knew little except by uncertain tradition.

From this region at various times came forth the clans which overthrew the Roman empire. They were known under different names, some of which are retained to the present day by their descendents, and some are entirely lost. To trace each clan to its proper origin, the knowledge of its language and peculiar appellation in that language has been in general reckoned the best mode of investigation; and to give a greater degree of stability to our conjectures, the knowledge of various languages, and the exact pronunciation of the names of nations, and things appropriate to those nations, is particularly serviceable. We shall by a familiar instance explain this to such of our readers as are not conversant in these researches. It is required to find, who were the original inhabitants of the part of the island which we inhabit. Its name is England, which by foreigners, according to their respective languages, is converted into Angletterre, Inghilterra, Engelland; and by the Latin writers of the middle ages it is called Anglia. In three of the foreign appellations we find a term meaning land, the same as the latter part of our own appellation, and the former part of these words corresponds with the former part of our own; so that England seems evidently to mean the land of the Engl, Angle, or Inghil. But the inhabitants of this country are by these foreigners called Anglois,

Anglois, Inglese, and Englander; the two former of which correspond with our own term, English. The Latin word *Anglia* evidently refers to some meaning of *Angl*, and the inhabitants of this country were by the Latin writers termed *Angli*, evidently corresponding to our term English. Hence it seems evident that there was some reason for giving the term *Angli* to the inhabitants of our country; and on investigating the subject further, we find that the Latin writers gave the name of *Angli* to a tribe of Saxons. It is probable therefore that these *Angli* some time or other settled in our country. This is confirmed by a name given to the English by the Welch, who to the present day call us Saxons, affixing the general name of the clan to the invaders of this country, instead of that of the principal tribe which conquered it. Now, in the time of *Cæsar*, the name of *Angli* was not given to the inhabitants of England, but the country was known under the name of *Britannia*, and its inhabitants by that of *Britanni*. Hence we conclude that the *Britanni* were a different race from the *Angli*, and that the former term gave way to the latter, when the country was completely subdued by the Anglo-Saxons.

The limits assigned to us will not permit us to pursue this subject farther. It is sufficient that we have shewn the mode of reasoning on it; and it is necessary only to point out the danger of erring greatly in these researches. A nation may go under different names in various countries and in different ages, and a meaning may be assigned to a word from a mistaken pronunciation in one language, which may throw a cloud over all the reasoning of antiquarians. Hence the utmost care should be taken in settling precisely the period when a nation went under any name on which the author forms his conjectures: and in this respect there does not appear to be a sufficient degree of accuracy in the work before us. At the same time we give the writer credit for his ingenuity; and since he chooses to call his work a romance, we will not deny that he has amused us.

From the regions of historic darkness, in which our progenitors were for a series of ages, as our author tells us, in a state of forgetfulness, they emerged under various names. In their dark abodes they were the Titans of the ancients. *Briareus* was a great Hetman, and his hundred arms denote only that he was the head of a powerful hundred. *Teuts* and *Dteusch* was a great family name not derived from a single person, but, like *Cymri* and *Ach*, signifying a collective number of tribes. The other names of these nations are derived from similar sources: but we much doubt the authenticity

city of the Danish history before Christ, and the propriety of the etymology of Aquitaine. This is supposed to be derived from Ach-y-Thegn, in Greek *ακουϊταν*, which is interpreted to be the country possessed by tribes of Tanes or Danes.

If we think then that sufficient pains have not been taken to compare together the names of tribes in different ages and nations, a beginner in these studies may derive some pleasure from seeing what progress may be made in such researches, provided the ancient and modern languages of Europe were tolerably well understood by the investigator. Thus a common knowledge of German and Latin seems to sanction the conjecture that Ariovistus was not a personal but an official name. The Romans heard frequently the term Here-Oberst, the commander in chief, which they softened into Ariovistus. Ariminus was probably in German Here-man, the general of the army: and we can easily conceive that Brennus, the terror of the Roman citadel, was the herr baron or leader of the army. We cannot allow that the ancient language of the Thracians and Achaians was Teutonic, from the few instances given by our author; yet from them and others, easily to be produced, we conceive that these three languages were derived from a common source. Herodotus, B. vii. c. 197, is quoted to prove the use of our term *leet* among the Achaians—*Ληϊον δε καλεουσι το Πριταναιον οι Αχαιοι*. The Thracians used a term similar to ours *bury*.—*Βρια Θρακιστι πολις εστι*.—Thus *Μησημ-βρια Μησαρων αποικος προλερον Μενε-βρια οϊτος Μενα πολις τε κλισανλος Μενε καλαμενης*—*ως και η τε Σηλυος πολις Σηλυο-βρια*. *Bourg* and *Burgh*, a common name with the Teutonic families, bears the same affinity to *πυρλος* of the Greeks.

Throughout this work are interspersed many useful remarks on the situation of men in savage life, and verging to a state of civilisation. The advocates for equality and the rights of man will not be convinced by the author's description of these states; nor can we think that an argument borrowed from men in a savage state, and differing entirely in manners from another race of the descendants of Adam, from the time of our great progenitor to the present moment, can be at all decisive on a question, which, if fairly stated by both parties, would not probably admit of a moment's hesitation.

‘ Tribes of people (we are told) not yet in a perfect state of civil organization and subordination to government, living in such situations, and under such circumstances, becoming marine hunters and navigators, have always become, in the progress of that character, sea-rovers, and pirates; in like manner as uncivilized tribes, dwelling in forests,
and

and of course becoming sylvan hunters, become prædatory freebooters. They became such, not against but on principle, such as it was. The same spirit arising from an internal sense of power (every where the same) throughout all natures, which renders the beasts of prey in the sea, the air, and in the forests, destroyers and devourers of the helpless, harmless herds, flocks, and shoals, prompted man (also a beast of prey) to consider those of his own species, who were quiet in spirit, and weak in force, as his natural prey: the fruits of whose labour, as they would that of the horse or ox, they assumed, from power, a right to take; and whose lives also, if such crossed upon their line of adventure, so as in the least to be obstructive to it, they equally, as a thing of course, took away. These men bearing upon each other, wherever they met, in the insufferent spirit of rivalry, and deciding all competitions and contentions by blood, lived in a state of perpetual war. Such, in fact, is the equality and the rights of man.' P. 37.

The opinion of our author may indeed be strengthened by his hypothesis, that there are three races of men, which inhabit this globe 'the white, the red, and the black:' for, if they are independent species, like hares and dogs, one race may be the natural prey of the other; but we, who derive our knowledge from the records of scripture, conceive all men to derive their origin from Adam, have rights of a very different nature, are made to live at peace with each other, to cultivate the earth, and to subdue it to the purpose of contributing to the greatest possible happiness of our fellow creatures.

The reader, who knows nothing of the character of our author but by the work before us, will be misled by some expressions, which we think it our duty to rectify. On the criticisms made by Mr. Whitaker on his 'Notices of Antiquities remaining in the Provincia Romana of Gaul,' Mr. Pownall tells us, that they 'were published not for the information of such learned men as Mr. Whitaker, but for the use and amusement of such desultory readers and such idle travellers as himself.' Now we believe that Mr. Pownall would be much mortified to know, that his works were neglected by learned men; and he is much mistaken if he supposes that any one will look upon him as a desultory reader or an idle traveller. On the contrary he was a hard student at college, and now at the age of upwards of threescore years and ten, is more employed on philosophy and literary labours, than the greater part of those men, whose time is supposed to be devoted entirely to such employments.

In another place he speaks of himself, as being 'even in the humble character of an author.' We shall repress every feeling of vanity upon this occasion, though we are persuad-

ed that the right of citizenship, humble as it may appear to our writer, in the republic of letters, would be more gratifying to him, than any post whatever in public life: and it seems to be mere affectation to talk of the humble character of an author, when the greatest monarchs, generals, orators, philosophers, and divines, have been as anxious to obtain celebrity by the brilliancy of their writings, as by the splendour of their titles and actions.

Indeed we cannot help observing that, throughout the work before us, there are marks of affectation also in the use of words, which might even come under the epithet of pedantry. Thus we read of a civil, military and naval *imperium*,—of the *imperium pelagi*,—lives and limbs are *depôts*—men are *habile* in reasoning experience,—*decadence*, from the French of Montesquieu, is used instead of the plain English word *fall*,—words in different languages are said to have a near *agnation*—men *locate* themselves and their families,—and continually a reader of true taste is offended by the introduction of foreign words in the place of appropriate terms of our own of greater strength and energy. This may be owing to the intense application of our author to foreign and ancient languages; to which cause we may attribute also the ungrammatical use of our participle, which, when it is taken substantively, is seldom followed in this work by the sign of the possessive case.

On the whole, as a romance, the work is not likely to entertain those who wish for perilous adventures of barons bold and damsels crossed in love: as an essay on an abstruse subject, it wants precision, arrangement, and a proper number of authorities, on which every position should be founded. Yet, under the ambiguous title with which it presents itself, and with all its defects, there are many things in it, from which a young antiquarian may receive both instruction and amusement.

Annexed to the work are some remarks on Mr. Whitaker. The two antiquarians contradict each other point blank: the chief subject in dispute is the passage of Hannibal over the Alps. Our author concludes the controversy in a very good-humoured manner, which will, it is to be hoped, satisfy Mr. Whitaker: and with it we shall conclude our review.

‘ I will here, with my respects to Mr. Whitaker’s literary abilities, close these papers. I will beg that Mr. Whitaker will not consider me, as entering into controversy with him about these learned trifles. I have neither leisure nor inclination to employ my time in such matters, at a period of my life, when things of higher

higher import and more serious concern ought to engage my attention. If what I have written here does not satisfy him; let him rest satisfied in himself, that I am wrong, and he is right. He may enjoy the idea of a literary victory over me; I shall not contest it; he may erect his trophies on the field of battle; and, if he can obtain from the republick of letters, and will accept from a republick the honour of a triumph, he may erect a triumphal arch on any favourite spot of Hannibal's course ascertained; or in the kingdom of the Allobroges.' P. 221.

Pindariana; or Peter's Portfolio. Containing Tale, Fable, Translation, Ode, Elegy, Epigram, Song, Pastoral, Letters. With Extracts from Tragedy, Comedy, Opera, &c. By Peter Pindar, Esq. 4to. Vol. I. 16s. 6d. Boards. Walker. 1795.

THIS is indeed an emptying of a port-folio, and a strange medley it is:—not the least scrap or hint of a thought, or loose sparkle of wit, seems to have escaped the general rummage. We suppose Peter is in haste to throw out all his conceptions, however crude, lest, in the present temper of the times, a padlock should be clapt upon his tongue; and if licentious writings should be brought under the lash (which heaven and the good genius of Britain forbid!) poor Peter may fairly say, Othello's occupation's gone. With regard to the present publication, however, more of the poems are light than licentious,—more are trifling than satirical,—and the best have much more of drollery than of humour,—more of humour than wit or poetry. All together they compose a good dose against the spleen, provided the reader's spleen is not apt to rise against nonsense, for of that there is a plentiful portion. Peter Pindar excells, we think, in description; as in the following of Dinah the house-keeper, which has all the air of a portrait.

' Just forty-five, was mistress Dinah's age,
My lady's housekeeper—stiff, dry, and sage,
Quoting old proverbs oft, with much formality:
A pair of flannel cheeks compos'd her face;
Red were her eyes, her nose of snipe-bill race,
Which took a deal of snuff, of Scottish quality.

' Her small prim mouth bore many a hairy sprig,
Resembling much the bristles on a pig:
She likewise held a handsome length of chin,
Tapering away to sharpness like a pin.

' Her

' Her teeth so yellow much decay bespake,
As every other tooth her mouth had fled;
Thus, when she grinn'd they seem'd a garden-rake,
Or sheep's bones planted round a flow'et bed.

' Her hair (*clep'd carrots* by the WITS) was red,
Sleek comb'd upon a roll around her head;
Moreover comb'd up very close behind—
No wanton ringlets waving in the wind!
Upon her head a small mob-cap she plac'd,
Of lawn so stiff, with large flow'r'd ribbon grac'd,
Yclept a knot and bridle, in a bow,
Of scarlet flaming, her long chin below.

' A goodly formal handkerchief of lawn,
Around her scraggy neck, with parchment skin,
Was fair and smooth, with starch precision drawn,
So that no prying eye might peep within.

' Yet had it peep'd it had espied no swell,
No lovely swell—no more than on a cat;
For, lo! was Dinah's neck (I grieve to tell)
As any tombstone, or a flounder, flat.

Now on this handkerchief so starch and white,

' Was pinn'd a Barcelona, black and tight.

' A large broad-banded apron, rather short,
Surrounded her long waist, with formal port.

' On week-days were black worsted mittens worn:
Black silk, on Sundays, did her arms adorn.

' Long, very long, was mistress Dinah's waist;
The stiff stay high before, for reasons chaste;

A scarlet petticoat she gave to view—
With a broad plaited back she wore a gown,
Of stuff, of yellow oft and oft of brown,
And oft a damask, well beslow'r'd with blue.

Moreover, this same damask gown, or stuff,
Had a large sleeve, and a long ruffle cuff.

' Black worsted stockings on her legs she wore;
Black leather shoes too, which small buckles bore,
Compos'd of shining silver, also square,
Holding a pretty antiquated air.' P. 177.

Peter has likewise a very sprightly air in telling a story, as he has shewn in the following—

' Chloe, a fav'rite of a rich old dame,
Was vastly delicate in all her frame;

Could

Could put down nought at last, but nice tid-bits :
 Nay oft, with much solicitation too,
 Her mistress was oblig'd to kifs and woo,
 For fear poor tender Chloe might have fits.

' Fat was our Chloe—like a ball of grease ;
 So round, a foot-ball quite, and fair her fleece.

' Oft on the Turkey carpet as she lay,
 And sleep o'er Chloe's eye-lids did prevail ;
 'Twas very very difficult to say
 Which was her head indeed, and which her tail.

' At length it came to pass, that Chlo'
 Did fullness and sickness show ;
 So heavy leaving off her wanton capers ;
 Gap'd, stretch'd, and lethargy she likewise shew'd,
 Was sick at stomach, (may I dare say sp-w'd ?)
 And seem'd, poor dog, afflicted with the vapours.

' My lady took her pining to her arms,
 Hugg'd her, and kifs'd her, full of sad alarms,
 Fearing her poor dear little soul would die :
 Chloe was all stupidity and lumpish ;
 Scarce lick'd her hand—so fullen and so mumpish,
 Nor scarcely rais'd the white of either eye.

' The coachman's call'd—" O Jehu, Chloe's ill ;
 Quite lost her appetite—she has no will
 To move, or say, poor soul, a single thing :
 Jehu, what can the matter be—d' ye know ?"

" I think, my lady, I could cure miss Chlo."—
 " Dear Jehu, what delicious news you bring !

" Take her, then—take her, Jehu, to your room,
 And from her spirits drive this ugly gloom,
 And get her pretty appetite again."

" O good my lady, never, never fear ;
 I understand her case—'tis very clear ;
 By heav'n's assistance, I sha'nt work in vain."

' Now to his room the coachman bore miss bitch,
 Who, looking back all wistful, felt no itch
 To go with Jehu—still he bears her on :—
 Arriv'd, kind Jehu offers her a bone.

' Miss Chloe in a passion seeks the door :
 In vain—'tis shut—she lays her on the floor,

' And whines—gets up, all restless—looks about ;
 Watches the door so sly, and cocks her ears ;
 So pleas'd and nimble at each sound she hears,
 In hopes (vain hopes, alas !) of getting out.

' Chloe, like lightning, now resolves to pass,
Bounce from her gaoler, through a pane of glass,
And, by a leap, no more in prison groan;
But, fearing she might spoil her pretty chops,
Nay, break her neck by chamber-window hops,
Chloe most wisely lets the leap alone.

' Jehu now offer'd her a piece of liver:
"Chloe, do you love liver?" Jehu said—
"The devil take," she seem'd to say, "the giver:"
So hurt the dog appear'd—then turn'd her head.

"Well, Chloe, well—heav'n mend your proud digestion;
To-morrow I shall ask you the same question."
The morrow (ah! a fulky morrow) came:
Chloe scarce slept a single wink all night;
Whining and groaning, longing much to bite;
Calling in vain upon my lady's name.

"Well, Chloe, can you taste your liver?"—"No,
No, thank ye, Jehu."—"Leave it, pretty Chlo."
The day pass'd on—no eating? not a crumb.
Miss Chloe crawl'd about the room, so sad,
Sulky and disappointed, angry, mad;
Now moaning, now upon her rump so dumb.
At times, around on barb'rous Jehu squinting;
Such looks! not much good will to Jehu, hinting.

' Another morning came—a liver meal—
"Chloe, how stands your stomach? how d'ye feel?"
"Jehu, I will not eat!"—Jehu goes out—
What does miss Chloe?—With a nimble pace,
Runs to the liver, without saying grace,
Gobbling away, with appetite so stout;

' For now the liver seem'd to meet her wish,
And, not half satisfy'd, she lick'd the dish!
Jehu returns, and smiles—Chloe grows good;
Takes civilly a slice of musty bread;
Rejects from Jehu's hand no kind of food;
Glad on a rind of Cheshire to be fed.

' Jehu with Chloe to my lady goes,
And, triumphing, his little patient shows;
Not once discovering the coarse mode of cure—
Jehu had lost his place then to be sure.

' My lady presses Chloe to her breast,
Half crazy, hugging, kissing her—so blest,

To see her fav'rite Chloe's chang'd condition :
 " Thank ye, good Jehu—heav'ns, what skil is in ye !"
 Then into Jehu's hand she slips a guinea,
 And Jehu's thought a very fine physician.' p. 66.

The story of Dr. Romanzini in Sandford and Merton is, however, built upon the same idea, and is much superior.—We shall give our readers also a pretty ode to two mice caught in a trap.

* So, fir, and madam, you at length are taken,
 After your dances over cheefe and bacon,
 And tasting ev'ry dainty in your way ;
 Now to my question, answer, if ye please—
 Speak, did ye make the bacon or the cheefe ?
 What sort of a defence d'ye set up, pray ?

* Thus at free cost to breakfast, dine, and sup !
 E'en mild judge Buller ought to hang you up,
 So full of the sweet milk of human nature !
 What sort of fate, young people, should ye choose ?
 In purling streams your pretty mouths amuse,
 Or feed the cat's fond jaws, that for ye water ?

* I see you are two lovers, by your eyes ;
 I hear ye are two lovers by your sighs :
 But what avail your looks, or what avail
 Your sighs so soft, or what indeed your tears,
 Or what your parting agonies and fears,
 Since Death must pay a visit to your jail ?

* Ay, you may kifs and pant, and pant and kifs,
 And put your pretty noses through the wire ;
 Ay, peep away, sweet fir, and gentle mis ;
 No more the moon shall mark your am'rous fire,
 Around the loaded pantry pour the ray,
 And guide your gambols with her silver day.

* Your prison-door now, culprits, let me ope—
 Now, now ! you're off ! it is a lucky hop.

* Ye're in the right on't, nimble nymph and swain ;
 Go, rogues—but if once more I catch you here !—
 What then ? what then !—why then, I strongly fear,
 Ye little robbers, you'll escape again.

* Thus let me imitate judge Buller's deeds,
 Beneath whose sentence scarce a felon bleeds ;
 Who, as the fur of foxes trims his gown,
 The hand of mercy lines his heart with down.' p. 108.

The Anacreontic and love pieces in this volume, two or
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three excepted, are but of moderate merit, and indeed if we were to take about a dozen pieces out of the collection, the rest might be laid aside, without much loss to the public or to the reputation of their author. We must add that, according to his custom, he neglects to furnish us with any list which may point out those that have been already published.

Travels, chiefly on Foot, through several Parts of England, in 1782. Described in Letters to a Friend. By Charles P. Moritz, a Literary Gentleman of Berlin. Translated from the German. By a Lady. 12mo. 3s. 6d. Boards. Robinsons. 1795.

WHAT can possibly be learned, says the pert citizen, just come from gaining by a dash of his pen a hundred thousand pounds in the new loan, and ready to mount his phaeton to convey him part of the way to a purchase in the north,—what can possibly be learned from a poor German parson, who, with four guineas in his pocket,—a map of the roads,—and Milton's Paradise Lost,—sets off on foot to make the tour of the midland counties? Why, really nothing in your way. He seems to know nothing of scrip and omnium; would be laughed at in the Stock Exchange, has not the talent of distinguishing the calipash from the calipee, is not dressed well enough to be admitted to your table, and neither he nor his book are worthy of your notice;—for a few tolerably good qualities of the head, which would not qualify him to be one of your clerks, and an open, honest, ingenuous, and affectionate heart, seem to be all that the poor fellow possesses.

But spurned as this book must necessarily be by the merchant-gamblers in our stocks, there are some things in it worthy of the attention even of the lord mayor and aldermen, if it could be supposed that these exalted characters were not engaged in much more important concerns than the embellishment of the city, and the removal of many filthy nuisances, by which it is disgraced. But whether the wealthier citizen or the full-fed alderman reject this book or not, there is a class of our readers to whom it will be highly acceptable,—to those who wish to see the turns of the human heart in every situation of life,—to those, who, nauseated with the sentimental tale of the higher order of travellers, and disgusted with the reiteration of compliments which we are so fond of bestowing on ourselves, our country, and its administration, are desirous of knowing, with what sentiments a plain, unaffected and disinterested traveller will be impressed on a visit to our island.

Our traveller is a German pastor, who, enraptured with
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the accounts given of England in his own country, determined to visit this earthly paradise. He lands near London, enjoys the luxury of a post-chaise, (which we who have travelled in the German post waggon know full well how to estimate), gets a lodging for sixteen shillings a week, in which he admires the carpet and mats, and chairs covered with leather, and tables of mahogany,—rambles about London,—finds most things worthy of praise, and some of censure,—is present at debates in the House of Commons, and sees the conduct of speakers and people, at an election for members of parliament,—having been satiated with London, is highly gratified with his accommodations in the Richmond stage, and on quitting it, begins his pedestrian expedition,—is ill treated at Windsor and other places, on account of his appearance, but does not expatiate into oaths against the whole nation,—wanders through Oxfordshire, Derbyshire, Nottinghamshire,—and on his return to town, is (notwithstanding several disagreeable circumstances, owing to a trait in the English character which does us no credit) highly pleased with his journey, and sets off in good humour for his own country, to give a just and accurate account of his adventures.

We shall select a few passages from which our readers may form a tolerable opinion of the work—

‘ In the streets through which we passed, I must own, the houses in general struck me as if they were dark and gloomy; and yet, at the same time, they also struck me as prodigiously great, and majestic. At that moment I could not, in my own mind, compare the external view of London with that of any other city I had ever before seen. But I remember, (and surely, it is singular) that about five years ago on my first entrance into Leipzig, I had the very same sensations I now felt. It is possible, that the high houses by which the streets at Leipzig are partly darkened, the great number of shops and the crowd of people, such as till then I had never seen, might have some faint resemblance with the scene now surrounding me in London.’ P. 12.

A German is not in the habit of paying the same reverence to the Sunday, which is necessary in this country, and a little English boy corrects him on this subject—

‘ As I happened once, when he was by, to hum a lively tune, he stared at me with surprize, and then reminded me it was Sunday; and so, that I might not forfeit his good opinion, by any appearance of levity, I gave him to understand, that in the hurry of my journey, I had forgotten the day.’ P. 15.

We wish that the following observation held true of all our countrymen—

‘ The observations, and the expressions of the common people here have often struck me, as peculiar : they are generally laconic ; but always much in earnest, and significant. When I came home, my landlady kindly recommended it to the coachman not to ask more than was just, as I was a foreigner : to which he answered ; nay, if he were not a foreigner, I should not overcharge him.’
P. 20.

The remark on London and its inhabitants is much in its favour, but shews that it is capable of great improvement—

‘ As much as I have seen of London, within these two days, there are on the whole I think not very many very fine streets and very fine houses, but I met every where a far greater number, and handsomer people, than one commonly meets in Berlin. It gives me much real pleasure, when I walk from Charing-cross up the Strand, past St. Paul’s to the Royal Exchange, to meet, in the thickest crowds, persons, from the highest to the lowest ranks, almost all well-looking people and cleanly and neatly dressed. I rarely see even a fellow with a wheelbarrow, who has not a shirt on ; and that too such an one, as shews it has been washed ; nor even a beggar, without both a shirt, and shoes and stockings. The English are certainly distinguished for cleanliness.’ P. 23.

The mercenary spirit of our countrymen, and their want of politeness to foreigners, every one, who has travelled abroad, must lament ; and our writer gives a just specimen of both in his attempt to gain admission to the House of Commons—

‘ The first time I went up this small stair-case and had reached the rails, I saw a very genteel man in black, standing there. I accosted him, without any introduction, and I asked him whether I might be allowed to go into the gallery. He told me, that I must be introduced by a member, or else I could not get admission there. Now as I had not the honour to be acquainted with a member, I was under the mortifying necessity of retreating, and again going down stairs, as I did, much chagrined. And now, as I was sullenly marching back, I heard something said about a bottle of wine, which seemed to be addressed to me. I could not conceive what it could mean, till I got home, when my obliging landlady told me, I should have given the well-dressed man half-a-crown, or a couple of shillings, for a bottle of wine. Happy in this information, I went again the next day, when the same man, who before had sent me away, after I had given him only two shillings, very politely opened the door for me, and himself recommended me to a good seat in the gallery.’ P. 48.

The whole account of the House of Commons is good ; and what is said of the people in the gallery on returning into the house,

house, is too true a proof of the general roughness in our manners—

‘ Here I could not help wondering at the impatience even of polished Englishmen ; it is astonishing with what violence, and even rudeness, they push and jostle one another, as soon as the room door is again opened ; eager to gain the first and best seats in the gallery.’ P. 58.

His sentiments at an election for Westminster may teach an Englishman what foreigners think of a liberty, which we cannot too highly prize—

‘ All the enthusiasm of my earliest years, kindled by the patriotism of the illustrious heroes of Rome, Coriolanus, Julius Cæsar, and Antony, were now revived in my mind : and though all I had just seen and heard, be, in fact, but the semblance of liberty, and that too tribunitian liberty, yet at that moment, I thought it charming, and it warmed my heart. Yes, depend on it, my friend, when you here see how in this happy country, the lowest and meanest member of society, thus unequivocally testifies the interest which he takes in every thing of a public nature ; when you see, how even women and children bear a part in the great concerns of their country ; in short, how high and low, rich, and poor, all concur in declaring their feelings and their convictions, that a carter, a common tar, or a scavenger, is still a man, nay, an Englishman ; and as such has his rights and privileges defined and known as exactly and as well as his king, or as his king’s minister—take my word for it, you will feel yourself very differently affected from what you are, when staring at our soldiers in their exercises at Berlin.’ P. 62.

From the foolish propensity in our nation to estimate a man by his wealth and the cloaths on his back, the following remark is but too well founded—

‘ A traveller on foot in this country seems to be considered as a sort of wild man, or an out-of-the-way being, who is stared at, pitied, suspected, and shunned by every body that meets him. At least this has hitherto been my case on the road from Richmond to Windsor.’ P. 122.

But this inconvenience is in some degree compensated by the ease with which we pass through our towns—

‘ It strikes a foreigner as something particular and unusual, when, on passing through these fine English towns, he observes none of those circumstances, by which the towns in Germany are distinguished from the villages, no walls, no gates, no sentries, nor garisons. No stern examiner comes here to search and inspect us, or our baggage ; no imperious guard here demands a sight of our pass-

ports: perfectly free and unmolested, we here walk through villages and towns, as unconcerned, as we should through an house of our own.' P. 126.

We wish it were in our power to expose the inn at Windsor, in which our author received the ill-treatment he describes in the following extract—

' In Windsor, I was obliged to pay for an old fowl I had for supper; for a bed-room which I procured with some difficulty and not without murmurs, and in which, to complete my misadventures, I was disturbed by a drunken fellow; and for a couple of dishes of tea, nine shillings, of which the fowl alone was charged six shillings.

' As I was going away, the waiter who had served me with so very ill a grace, placed himself on the stairs and said, "pray remember the waiter!" I gave him three half-pence: on which he saluted me with the heartiest *G—d d—m you*, sir! I had ever heard. At the door stood the cross maid, who also accosted me with—"pray remember the chamber-maid!" Yes, yes, said I, I shall long remember your most ill-mannered behaviour, and shameful incivility; and so I gave her nothing. I hope she was stung and nettled at my reproof: however she strove to stifle her anger by a contemptuous, loud horse-laugh. Thus, as I left Windsor, I was literally followed by abuse and curses.

' I am very sorry to say, that I rejoiced when I once more perceived the towers of Windsor behind me. It is not proper for wanderers to be prowling near the palaces of kings: and so I sat me down, philosophically, in the shade of a green hedge, and again read Milton, no friend of kings, though the first of poets. Whatever I may think of their inns, it is impossible not to admire and be charmed with this country.' P. 139.

We might entertain the reader with many more extracts, if the limits of our Review permitted it; but we shall close the whole with a judicious remark on one part of our national character, of which the natives themselves can be scarcely sensible—

' In general, in speaking, reading, in their expressions, and in writing, they seem in England to have more decided rules than we have. The lowest man expresses himself in proper phrases, and he who publishes a book, at least, writes correctly, though the matter be ever so ordinary. In point of style, when they write, they seem to be all of the same county, profession, rank, and station.' P. 262.

Enough has been said of the original author:—the translation is made by a young lady, and it is in general good. We are
much

much obliged to her for bringing to the notice of the English readers so useful, entertaining, and singular a work:

Two Sermons, preached in the Cathedral Church of Landaff: and a Charge, delivered to the Clergy of that Diocese, in June, 1795. By Richard Watson, D.D.F.R.S. Lord Bishop of Landaff. 8vo. 2s. Evans. 1795.

THE learned prelate commences the first of these discourses with remarking, that the present age 'has been called—the age of philosophy—the age of reason;' and adds with his usual acuteness—'if by reason and philosophy, irreligion be understood, it undoubtedly merits the appellation.'—Whence it may be inferred, that in his opinion it *has scarcely any other title to it*; and in this sentiment he will doubtless be joined by all those who are sufficiently *prejudiced* to retain a degree of veneration for the exploded excellencies of classical literature, or to believe that *philosophers* do not spring up like mushrooms, but must be formed by education and study.

Our candid author will, however, we doubt not, readily be induced to acknowledge his *mistake*, as soon as he is informed (for perhaps he is still ignorant) of the truly *sublime discoveries* of the present age.—Have we not discovered that there is no *intelligent* first cause of the universe,—a discovery which all the genius and science of a Newton never enabled him to make?—Nay, have we not discovered 'that there is *no cause* at all?' Have we not established the fact 'that men may, if they please, continue their present existence to all eternity?' and consequently that all who die by disease or what are called *natural* causes, may be accounted blockheads, or suicides.—Have we not proved that 'benevolence, gratitude and friendship are actual vices?' Have we not discovered that 'if Alexander had not bathed in the Cydnus, Shakespear would probably never have written?'—Have we not found out that 'crimes are only mistakes?'—Have we not discovered that 'all government, laws and regulations are not only nugatory but pernicious in society?' That the hitherto sacred institution of marriage is absurd; and that men and women should mix in a promiscuous community, as in the purlieus of St. Giles's, the probable scene of these sublime speculations? Where are the wonders of animal magnetism,—the water doctors, the earth doctors, and a long and honourable train of *philosophers*, from Katterfelto to Dr. Graham?

From his introduction therefore it is plain that our author is not an adept in the *new* philosophy, called new, we presume, because nothing that ever before bore the name of philosophy had

had the smallest resemblance to it.—We must however take the good bishop as he is; and considering that he is not yet among the *enlightened* of the age, the discourses before us must be allowed to be not destitute of argument and genius. The following passage is certainly in direct opposition to most of the curious opinions which we have been enumerating; yet there are some persons who will not deem it without a foundation in truth and reason—

‘ I know it has been made a question both in ancient and modern times—whether a society of atheists could subsist. This is no question with me, I think it could not. Many speculative opinions, in every system of religion, are of little consequence to the safety of the community, and, in all well regulated states, they are left to the free discussion of those, who think themselves interested, as advocates for truth, in defending or opposing them; but atheism seems to be irreconcilably hostile, not only to the peace, but to the very existence of civil society. If there be no God, there can be no punishment for any crime, except what is denounced against it by the laws of the land, or what is connected with it by the laws of nature; and these are restraints incapable of controlling the selfish and licentious passions of human kind. He who removes from the mind of man the hopes and fears of futurity, opens the floodgates of immorality, and lets in a deluge of vices and crimes, destructive alike of the dignity of human nature, and of the tranquillity of the world. There never yet hath existed, and there never can exist a nation without religion. If christianity be abolished, paganism, mahometanism, some religious imposture or other must be introduced in its stead, or civil society must be given up. But in the opinion of Bacon, (a philosopher with whom our modern philosophers cannot be compared) “there hath not in any age been discovered any philosophy, opinion, religion, law, or discipline, which so greatly exalts the common, and lessens individual interest, as the christian religion doth;” so that I know not which most to admire and deplore, their wickedness as men, or their weakness as statesmen, who have attempted to govern mankind without religion, and to establish society on the ruins of christianity.’ P. 2.

We should be happy to hear the following argument answered by some of our *soi-disant* philosophers—

‘ Tell us not, that it is allowed there must be intelligence in an artificer who makes a watch or a telescope, but that, as to the artificer of the universe, we cannot comprehend his nature. What then, shall we on that account deny his existence? With better reason might a grub, buried in the bowels of the earth, deny the existence of a man, whose nature it cannot comprehend; for a grub

grub is indefinitely nearer to man in all intellectual endowments (if the expression can be permitted), than man is to his maker.—With better reason may we deny the existence of an intellectual faculty in the man who makes a machine; we know not the nature of the man; we see not the mind which contrives the figure, size, and adaptation of the several parts; we simply see the hand which forms and puts them together.

‘ Shall a shipwrecked mathematician, on observing a geometrical figure accurately described on the sand of the sea-shore, encourage his followers with saying, “ Let us hope for the best, for I see the traces of men;”—and shall not man, in contemplating the structure of the universe, or of any part of it, say to the whole human race—Brethren! be of good comfort, we are not begotten of chance, we are not born of atoms, our progenitors have not come into existence by crawling out of the mud of the Nile, behold the footsteps of a Being powerful, wise, and good—not nature, but the God of nature, the father of the universe!’ P. 6.

To those who contend that ‘ nature is a certain energy destitute of intelligence, exciting in bodies necessary motions,’ the bishop replies, that to suppose that an energy destitute of intelligence could produce a being which possesses that quality, is to suppose that an effect may be produced without a cause.

From this, which our author terms a natural argument for the being of a God, he turns to the historical evidence of religion, which he proves to be confirmed by all the annals and credible traditions of all nations; and he cites a very remarkable passage of Aristotle to this effect. From this topic the bishop passes to an investigation of the causes of infidelity, which may be all ultimately resolved into these two,—licentiousness and ignorance.

‘ It is the not properly considering the extent of our capacity, the not clearly distinguishing the things to which our ideas are suited, from those to which they are inadequate, that has made many men fall into an irksome scepticism, some into actual infidelity, and a few into the madness of atheism.’ P. 20.

The second discourse relates more particularly to the proofs of the Christian revelation, and contains a luminous and correct summary of the arguments on this important question. In speaking of the testimony in favour of the miracles and resurrection of Jesus Christ, our author very forcibly adds—

‘ The apostles were as destitute of ability to deceive, as of inducement to impose a fable on the world. It requires great power, or great talents, to be a successful impostor: and the difficulty is increased, when the plot cannot be carried on without the concurrence

rence of many assistants; and especially when it is to be carried on, in opposition to men able and willing to detect the cheat. What should we think of twelve fishermen, who should now undertake to proclaim, in the hearing of the learned and unlearned, that a few years ago a certain man wrought many miracles, not only in a distant county, but in the streets and churches of the metropolis of the kingdom; not only before them, the relaters of the fact, but in the presence of thousands of others; and that this man was publicly tried by order of the government, and put to death in London; and that he rose from the dead; and that after his resurrection he was seen not only by themselves, but by hundreds of others, and by some who were still alive?—What should we think of such assertions, of such audacious appeals to living witnesses, when in truth this man had not risen from the dead, nor wrought any miracle whatever?—What should we think of twelve fishermen, who, without understanding any language but their own, should go to Paris, Rome, Madrid, Constantinople, and endeavour to propagate the same thing? Is it credible that any men could be found so mad as to make the attempt, or that, if they did make it, they should have the good fortune to succeed in their imposition?’

P. 30.

He adds ‘that there is no book now in the world, nor, as far as we know, ever was one, contradicting any of the *facts* recorded in the New Testament; but that there are several books, *written by men who were not Christians*, which confirm many of them!’ Our author also makes a most judicious distinction between martyrs to an opinion, and martyrs to the attestation of a fact. The apostles died in attestation of *facts* which they had seen and heard; and therefore their testimony stands upon a much firmer foundation than that of any person who confirms only an opinion by a similar act of heroism.

The same topics are enforced with a becoming candour and liberality in the succeeding Charge to the clergy of Landaff; and the bishop draws a very proper line of distinction between those who conscientiously dissent from our modes and forms of worship, and those rash and ignorant speculatists who would overturn every principle of religion and morality.

‘No created being can comprehend the essence of the divine nature, much less is it in the power of man to do it; but to deny the existence of a God, is such a degree of insanity, as few men in any age have fallen into; and those who have fallen into it, have been deservedly looked upon as dangerous prodigies in nature.’

P. 59.

The following passage, extracted in substance from Chardin,

our author observes, may be better remembered as an argument against atheism, than a more acute disquisition would be—

‘ The Mahometans, says this author, have invented many fabulous accounts concerning the prophets and the patriarchs of the Old Testament: amongst the rest, they tell us—that Moses having preached a long time to king Pharaoh, who was an atheist and a tyrant, on the existence of one eternal God, and on the creation of the world; and finding that he made no impression either upon Pharaoh or his courtiers; ordered a fine palace to be erected privately, at a considerable distance from a country residence of the king. It happened that the king, as he was a hunting, saw this palace, and inquired by whom it had been built. None of his followers could give him any information; at length Moses came forward, and said to him—that the palace must certainly have built itself. The king fell a laughing at his absurdity, telling him that it was a pretty thing, for a man who called himself a prophet, to say that such a palace had built itself in the middle of a desert. Moses interrupted him with saying, “ You think it a strange extravagance to affirm that this palace built itself, the thing being impossible; and yet you believe that the world made itself. If this fine palace, which is but an atom in comparison, could not spring from itself in this desert, how much more impossible is it that this world, so solid, so great, so admirable in all its parts, could be made by itself, and that it should not, on the contrary, be the work of an architect wise and powerful!” The king was convinced, and worshipped God, as Moses had instructed him to do. There is much good sense in this fable, and its substance is thus expressed by Cicero—*quod si mundum efficere potest concursus atomorum, cur porticum, cur templum, cur domum, cur urbem non potest?*” P. 63.

On the whole, this publication constitutes one of the ablest defences of Christianity which we have ever read. We flatter ourselves that its truly learned and pious author will forgive the liberty we take in offering him our advice upon any subject; and we cannot but flatter ourselves, from his well-known liberality, that he will not be averse to comply with it:—it is briefly, that as the two Sermons are more level to the comprehension of the common people than the Charge, he would print them separately, or the substance of them, in the simplest and cheapest form possible, that they may be read and distributed among those who most want the consolations of religion, but who may from various circumstances be liable to have their faith shaken, and their morals perverted by the wretched, false philosophy of (what we must term) an ignorant and licentious age.

The

The Manures most advantageously applicable to the various Sorts of Soils, and the Causes of their Beneficial Effect in each particular Instance. By Richard Kirwan, Esquire, F.R.S. and M.R.I.A. Author of the Elements of Mineralogy, &c. 8vo. 2s. Vernor and Hood. 1796.

IT can scarcely be supposed that any philosophical work from the pen of Mr. Kirwan can be undeserving of attention; and we accordingly find that this small performance exhibits both curious and useful information. The structure of vegetables, their growth, their functions, their diseases, their peculiarities, the relations in which they stand to each other and to the varieties of soils and manures, render agriculture a most complex science, and must for ever prevent its being carried to the summit of perfection. Mr. Kirwan observes—‘It has often been remarked, that amidst the various improvements which most of the practical arts have derived from the progress lately made in natural philosophy and chemistry, none have fallen to the share of agriculture, but that it remains nearly in the same state in which it existed two thousand years ago.’ This position our author attempts to controvert, and maintains that agriculture is in a much better state among the moderns than it was among the ancients; for a proof of this he refers us to the writings of Cato, Columella and Pliny, which he says are much inferior to many modern tracts. As one of his patterns of modern excellence, he mentions Arthur Young, ‘to whose labours the world is more indebted for the diffusion of agricultural knowledge than to any writer who has as yet appeared.’ Possibly, this wonderful agricultural rectitude may be the consequence of his having formerly trod the farmer’s road to ruin; and as he may think it right to ‘try all things, in order to hold fast that which is good,’ he may perhaps defer his second political reformation, until he shall have contemplated the ruin of the nation. He will then be placed above vulgar prejudices; he will ‘repent that he had repented;’ and if a physician can cure the better for having killed, Arthur Young may be expected to stand very high in our estimation, both as a politician and a farmer.—Mr. Kirwan, however, admits that ‘vague and fortuitous experience has contributed much more to the present flourishing state of agriculture than any general principles deduced from our late acquired knowledge, either of the process of vegetation or of the nature of soils; but the skill thus fortuitously acquired is necessarily partial and generally local; the very terms employed by the persons who most eminently possess it, are generally of a vague and uncertain signification.’ From these latter sentiments we pre-
sume

sume that Mr. Kirwan is in a considerable degree of our opinion, viz. that agriculture has not been very materially improved since the days of Virgil.

* The next most important ingredient to the nourishment of plants is earth; and of the different earths the calcareous seems the most necessary, as it is contained in rain-water; and, absolutely speaking, many plants may grow without imbibing any other. Mr. Tillet found corn would grow in pounded glass; Mr. Succow in pounded fluor spar, or ponderous spar, or gypsum; but Tillet owns it grew very ill; and Hassenfraz, who repeated this experiment, found it scarcely grow at all when the glass or sand were contained in pots that had no hole in the bottom, through which other nutritive matter might be conveyed. It is certain, at least from common experience, that neither grasses nor corn grow well either in mere clay, sand, or chalk; and that in vegetables that grow most vigorously, and in a proper soil, three or four of the simple earths are found. Mr. Bergman, on the other hand, assures us he extracted the four earths, the siliceous, argillaceous, calcareous, and muriatic, in different proportions from the different sorts of corn. Mr. Ruckert, who has analysed most species of corn and grasses, found also the four above-mentioned earths in various proportions in all of them. Of his analysis I shall here give a specimen comprehending however the calcareous and muriatic in the same column, as this last scarcely deserves particular notice:

* One hundred parts of the lixivated ashes of

	contained of	Silex.	Calx.	Argill.	
Wheat	}	48 pts.	37	15	
Oats -		68	26	6	
Barley -		69	16	15	
Bere -		65	25	10	
Rye -		63	21	16	
Potatoes		4	66	30	
Red Clover	.	37	33	30	P. 40.

From these and other experiments our author reasons—

* Since plants derive some proportion of earth from the soil on which they grow, we cannot be surprised that these soils should at length be exhausted by crops that are carried off; such as those of corn and hay, particularly the former: even lands pastured must at last be exhausted, as the excrements of animals do not restore the exact quantity that the animals have consumed; and hence the utility of mucks, as the restoration is performed by more animals than have been employed in the consumption. Hence also a succession of different crops injures land less than a succession of crops of the same kind, as different proportions of the different earths are taken up by the different vegetables. Finally, we may hence derive the utility of marling land, as the deficient

icient earths are thereby replaced. This subject admits of more precision than has been hitherto imagined, and may even be subjected to calculation. The absolute quantity and relative proportions of the various earths in an acre of land may be determined, so may that in the crops of different vegetables; and by comparing both, the *time* also may be found in which the land must be exhausted, unless renovated by various manures: thus the necessity of marling. The kind of marl or other manures, and the quantity necessary to an acre of land, may be very nearly ascertained.
P. 44.

We hope that Mr. Kirwan will excuse us if we consider this conclusion as too fanciful.

* Saline substances (gypsum and phosphorated calx excepted) seem to serve vegetables (as they do animals) rather as a *condimentum*, or promoter of digestion, than as a *pabulum*. This idea is suggested by the smallness of their quantity, and the offices they are known to perform. Their quantity is always smaller than that of earth; and this we have already seen to be exceeding small.

				lb.
* Thus, one thousand pound of				
Oak gives of saline matter only				1,5
Elm	-	-	-	3,9
Beech	-	-	-	1,27
Fir	-	-	-	0,45
Vine branches.	-	-	-	5,5
Fern	-	-	-	4,25
Stalks of Turkey wheat	-	-	-	17,5
Wormwood	-	-	-	73,
Fumitory	-	-	-	79,
Trifolium pratense	-	-	-	0,78
Vetches	-	-	-	27,5
Beans with their stalks	-	-	-	20,

* In all the experiments hitherto made, the proportion of saline matter to the earthy has been found smallest in woods. In other plants, generally as 1 to 1,3, 1,5, or 2; however, Mr. Ruckert has marked some exceptions, which I shall mention as worthy of notice.

* *Proportion of Saline Substances to the Earthy.*

* In Hemp	-	as 1 to 8,
Flax	-	1 to 1,7 nearly.
Parfnips	-	1,1 to 1,
Potatoes	-	1 to 1,3
Turnips	-	1 to 3,33
Wheat	-	1 to 3,
Rye	-	1 to 8,
Oats	-	1 to 8.

P. 50.
At

At page 61 our author proceeds to relate some experiments made with a view to ascertain the causes of fertility in soil from the fertility of certain artificial mixtures. Mr. Tillet mixed $\frac{2}{3}$ of the potter's clay of Gentilly, $\frac{1}{3}$ of the parings of limestone, and $\frac{1}{3}$ of river sand. In this, corn grew very well for three years,—that is, as long as the experiment lasted.—In another experiment Mr. Tillet substituted fine sand in place of the river sand. In this the grain prospered the first year, but sickened in the second, and failed in the third. It is very properly remarked that we have here a clear proof of the necessity of an open texture in soils, without which the best proportions of the ingredients are useless. In this part of the work, there are some good observations on the differences of soil which best suit different climates. The general deduction is, that the constitution of the soil with respect to humidity ought to be the opposite of the atmosphere.

Some excellent directions are laid down 'to determine the composition of a soil.' In the last chapter we are instructed with respect to 'the manures most advantageously applicable to the different soils, and to the causes of their beneficial effect in each instance.' Our author concludes in the following words—

'With respect to the question at present before us, the great desiderata seem to be, How to render charcoal soluble in water for the purposes of vegetation: and to discover that composition of the different earths best suited to detain or exhale the due proportion of the average quantity of moisture that falls in each particular country. On this relation, or adaptation, we have seen that the fertility of each essentially depends: we must also have perceived, that to a regular and systematic improvement of soils, a knowledge of their defects, and of the *quantum* of their defects, is absolutely necessary. This information can be conveyed only by a chemical analysis. Country farmers (at least as long as the present absurd mode of education prevails) cannot be expected to possess sufficient skill to execute the necessary processes: but country apothecaries certainly may. The profit arising from such experiments (should the public encourage them) would sufficiently excite them to acquire a branch of knowledge so nearly allied with their profession. In the mean time, soils might be sent to some skilful persons in the capital by country gentlemen; who would thus be enabled to ascertain and appreciate the advantages attending such researches, and enlighten and encourage their more ignorant and diffident neighbours. Many of them might perhaps themselves feel a taste for occupations of this nature: occupations which not only fully suffice to fill up the many vacant hours and days which the soli-

tude of a country life must frequently leave them, but are moreover sweetened by the pleasing recollection, that of all others they tend most directly to the general happiness of mankind.' p. 95.

Official Letters to the Honorable American Congress, written, during the War between the United Colonies and Great Britain, by his Excellency, George Washington, Commander in Chief of the Continental Forces, now President of the United States. Copied, by special Permission, from the Original Papers preserved in the Office of the Secretary of State, Philadelphia.

(Concluded from Vol. XIII. p. 437.)

IN proceeding to the second volume of this interesting work, we shall content ourselves with a few extracts, having already expressed our opinion of its great value and utility—

‘ I received a letter from Mr. Chase, desiring I would appoint proper persons to make inquiry into and take depositions concerning the behavior of the British and foreign troops in Jersey. This would be an endless task, as their line of march is marked with devastation, and is a thing of such public notoriety that it demands no further proof.

‘ I remonstrated with general Howe upon the treatment of our wounded at Princeton. You will see by the inclosed letter from him, that he disavows and detests the proceeding: but I fear that too much encouragement is given to such barbarous behavior by the British officers; for, in a late skirmish in which sir William Erskine commanded, lieutenant Kelly of the fifth Virginia regiment was slightly wounded in the thigh; but, before he could get off the field, he was overtaken and murdered in a most cruel manner. General Stephen informed me that he would write to sir William, and inform him, that, unless such practices were put a stop to, our soldiers would not be restrained from making retaliation.’ p. 22.

The same letter presents the following important remarks—

‘ From the first institution of civil government, it has been the national policy of every precedent state to endeavor to engage its members to the discharge of their public duty by the obligation of some oath: its force and happy influence has been felt in too many instances, to need any arguments to support the policy or prove its utility. I have often thought the states have been too negligent in this particular, and am more fully convinced of it from the effect general Howe's excursion has produced in New-Jersey.—An oath is the only substitute that can be adopted, to supply the defect of principle.—By our inattention in this article, we lose a considerable
cement

cement to our own force, and give the enemy an opportunity to make the first tender of the oath of allegiance to the king. Its baneful influence is but too severely felt at this time. The people generally confess they were compelled to take protection, and subscribe the *Declaration*: yet it furnishes many with arguments to refuse taking any active part: and further they allege themselves bound to a neutrality at least. Many conscientious people who were well-wishers to the cause, had they been bound to the states by an oath, would have suffered any punishment rather than have taken the oath of allegiance to the king; and are now lost to our interest for want of this necessary tie.—Notwithstanding the obligation of the *Association*, they do not conceive it to have the same effect as an oath.—The more united the inhabitants appear, the greater difficulty general Howe will have in reconciling them to regal government, and consequently the less hope of conquering them.—For these reasons and many more that might be urged, I should strongly recommend every state to fix upon some oath or affirmation of allegiance to be tendered to all the inhabitants without exception, and to outlaw those that refuse it.' P. 25.

The heroism of Washington's character appears most conspicuous from the numerous difficulties which he overcame—

“ It gives me pain to repeat so often the wants of the army: and nothing would induce me to it but the most urgent necessity. Every mode hitherto adopted for supplying them has proved inadequate, notwithstanding my best endeavors to make the most of the means which have been in my power.—The inclosed return will shew how great our deficiency in the most essential articles.—What new expedient Congress can devise for more effectually answering these demands, I know not, persuaded as I am that their closest attention has not been wanting to a matter of so great importance: but, circumstanced as we are, I am under an absolute necessity of troubling them, that if any new source can be opened for alleviating our distresses, it may be embraced as speedily as possible; for it is impossible that any army, so unprovided, can long subsist, or act with that vigor which is requisite to ensure success.

“ The return now inclosed is for troops present in camp,—besides which, there are numbers in the several hospitals, totally destitute of the necessaries they require to fit them for the field; and, on this account alone, are prevented from joining their corps. The recruits coming in are also in the same melancholy predicament.—I cannot ascertain with precision what quantity of clothing is at this time in Mr. Mease's hands: but, from every account, what he has can administer but a very partial relief.—I know he is entirely bare of some of the most capital articles we want.

“ With respect to cartouch boxes, without which it is impossi-

ble to act, I cannot find from my inquiries that there are any in store. Several of the continental troops are deficient in this instance; and, what adds to our distress, there are but very few of the southern militia that are provided.—I am trying to make a collection about the country: but, from the information I have received, the measure will be attended with but little success.—This want, thought not remedied immediately, may be removed in time; and I would take the liberty to recommend that the earliest attention should be had to making a large supply. I would also advise that much care should be used in chusing the leather:—none but the best and thickest is proper for the purpose; and each box should have a small inner flap for the greater security of the cartridges against the rain and moist weather. The flaps in general are too small, and do not project sufficiently over the ends or sides of the boxes.—I am convinced of the utility, nay necessity, of these improvements, and that the adoption of them, though they will incur an additional expense at first, will prove a considerable saving, and of the most beneficial consequences: for we know from unhappy experience in the severe rain on the sixteenth ultimo, the few boxes we had of this construction preserved the ammunition without injury, whilst it was almost wholly destroyed in those of the common form with a single flap.

There is one thing more which I cannot omit mentioning to Congress, and which, in my opinion, has a claim to their most serious attention,—I mean the general defective state of the regiments which compose our armies.—Congress will find, from a view of the returns transmitted from time to time, that they do not amount to half of their just complement. What can be done to remedy this, I know not: but it is certain every idea of voluntary enlistments seems to be at an end; and it is equally certain that the mode of draughting has been carried on with such want of energy in some states, and so much disregarded in others, that but a small accession of force has been derived from it. These facts are sufficiently interesting of themselves.—But there are others to be added.—I am told that Virginia, in her regulations for draughting, extended her plan only to the nine regiments that were first raised. In what policy this was founded, I cannot determine: but the other six are to receive no reinforcements from that source.—Nor do matters stop here. The engagements of the first nine regiments, I am informed, were temporary: and, according to the officers' accounts, the longest period to which any of the men are bound to serve is next April:—many are not obliged so long; and there are some who claim a discharge at this time.—I do not mention these things through choice, but from a principle of duty, to the end that Congress may devise some timely and effectual provision for the whole, if such shall be in their power.—It is unnecessary to enlarge upon the subject; and I will only observe that the consequences

consequences of calling the militia into the field in the course of the war have been so severely and ruinously felt, that I trust our views will never be turned to them but in cases of the greatest extremity.' P. 187.

The following letter is of the 10th of December, 1777—

' I have the honor to inform you, that, in the course of last week, from a variety of intelligence, I had reason to expect that general Howe was preparing to give us a general action. Accordingly, on thursday night he moved from the city with all his force, except a very inconsiderable part left in his lines and redoubts,—and appeared the next morning on Chesnut-hill, in front of, and about three miles distant from, our right wing. As soon as their position was discovered, the Pennsylvania militia were ordered from our right, to skirmish with their light advanced parties; and I am sorry to mention that brigadier-general Irvine who led them on had the misfortune to be wounded and to be made prisoner.—Nothing more occurred on that day.

' On friday night the enemy changed their ground, and moved to our left, within a mile of our line, where they remained quiet and advantageously posted the whole of the next day. On Sunday they inclined still further to our left; and, from every appearance, there was reason to apprehend they were determined on an action.—In this movement, their advanced and flanking parties were warmly attacked by colonel Morgan and his corps, and also by the Maryland militia under colonel Gist.—Their loss I cannot ascertain: but I am informed it was considerable, having regard to the number of the corps who engaged them.—About sunset, after various marches and counter-marches, they halted; and I still supposed, from their disposition and preceding manœuvres, that they would attack us in the night or early the next morning: but in this I was mistaken.

' On monday afternoon they began to move again, and, instead of advancing, filed off from their right: and the first certain account that I could obtain of their intentions was that they were in full march towards Philadelphia by two or three routes.—I immediately detached light parties after them to fall upon their rear: but they were not able to come up with them.

' The enemy's loss, as I have observed, I cannot ascertain. One account from the city is that five hundred wounded had been sent in; another is that eighty-two waggons had gone in with men in this situation. These, I fear, are both exaggerated, and not to be depended upon.—We lost twenty-seven men in Morgan's corps, killed and wounded, besides major Morris, a brave and gallant officer, who is among the latter. Of the Maryland militia there were also sixteen or seventeen wounded.—I have not received further returns yet,

‘ I sincerely wish that they had made an attack, as the issue, in all probability,—from the disposition of our troops, and the strong situation of our camp,—would have been fortunate and happy. At the same time I must add, that reason, prudence, and every principle of policy, forbid us quitting our post to attack them. Nothing but success would have justified the measure: and this could not be expected from their position.

‘ The constant attention and watching I was obliged to give the enemy's movements would not allow me to write before: and this I believe was the less material, as I have reason to think your committee who were in camp most of the time, and who are now here, transmitted an account of such occurrences as they deemed important in any degree. The first cause too, sir, and my engagements with the committee previous to the coming out of the enemy, will, I trust, sufficiently apologise for my not acknowledging before the honor of your favors of the thirtieth ultimo and the first instant, which came to hand in due order and time.’ p. 219.

On the 23d of April, 1778, Washington thus addresses the president of congress—

‘ I would also take the liberty to inclose you the Evening Post, No. 475, which governor Livingston was so obliging as to send me yesterday. Were we not fully satisfied from our experience, that there are no artifices, no measures too * * * for the enemy or their adherents to attempt in order to promote their views, we might be astonished at the daring confidence, in defiance of the opinion of the world, manifested in a publication in this paper, purporting to be a resolution of Congress, of the twentieth of February. This proceeding is infamous to the last degree, and calculated to produce the most baneful consequences by exciting an opposition in the people to our draughting system, and embarrassing at least the only probable mode now left us for raising men. I think it of great importance that the forgery should be announced in the most public manner, and am the more induced to this opinion from governor Livingston's account of the disagreeable operation it has had, and is still likely to produce, if not contradicted. If it is, and with a few strictures, I should hope that it will excite in the breasts of all our countrymen, a just and generous contempt of the enemy for such a dirty, wicked proceeding.’ p. 267.

The subsequent paragraph, from a letter of May 12, 1778, is striking—

‘ I take pleasure in transmitting a Philadelphia paper of the ninth, which came to hand yesterday evening, containing a message from his most christian majesty to the court of London in consequence of the treaty between him and these states,—and his Britannic majesty's address to the lords and commons, &c.—The message is
conceived

conceived in terms of irony and derision, more degrading to the pride and dignity of Britain than any thing she has ever experienced since she has been a nation. It is not an actual declaration of war, but it certainly must produce one.' P. 278.

Washington's opinion of La Fayette has become the more interesting, since the singular adventures of the latter—

' This will be delivered to you by major-general the marquis De la Fayette.—The generous motives, which first induced him to cross the Atlantic and enter the army of the United States, are well known to Congress.—Reasons equally laudable now engage his return to France; which in her present circumstances claims his services.—His eagerness to offer his duty to his prince and country, however great, could not influence him to quit the continent in any stage of an unfinished campaign. He resolved to remain at least till the close of the present, and embraces this moment of suspense to communicate his wishes to Congress with a view of having the necessary arrangements made in time, and of being still within reach, should any occasion offer of distinguishing himself in the field.

' The marquis at the same time, from a desire of preserving a relation with us, and a hope of having it yet in his power to be useful as an American officer, solicits only a furlough sufficient for the purposes above-mentioned.—A reluctance to part with an officer, who unites to all the military fire of youth an uncommon maturity of judgment, would lead me to prefer his being absent on this footing, if it depended on me. I shall always be happy to give such a testimony of his services as his bravery and conduct on all occasions entitle him too; and I have no doubt that Congress will add suitable expressions of their sense of his merit, and their regret on account of his departure.' P. 336.

In a letter of the 14th of October, 1778, our able statesman thus expresses himself—

' I do myself the honour of transmitting you an account of the engagement between the French and British fleets on the twenty-seventh of July, as published by the British admiralty-board. I received a printed copy of it last night from New-York, which I have forwarded to his excellency count d'Estaing.—It is evident from admiral Keppel's own relation of the affair, that he was pretty severely handled, notwithstanding he affects in the conclusion to mention that he wished extremely for an opportunity to renew the combat the next day.' P. 339.

The letter of November 11, 1778, on the design entertained by congress of attacking Canada, is a most important and interesting one: nor can we abstain from giving a considerable extract from that long and able epistle—

‘ But if the French troops should arrive before Quebec, I think their success against that strong place, fortified by every advantage of nature and of art, would be extremely doubtful.—It is supposed this capital post will be found in so weak a condition as to make its surrender a matter of course, owing to the enemy’s having previously drained themselves for the defence of Detroit, Niagara, Saint John’s, Montréal, &c: but we cannot depend that this will be the case:—they may esteem it the part of prudence rather to sacrifice or at least to hazard the extremities in order to collect their strength at the heart. Montréal indeed, and the posts essential to it, must be defended, because the possession of them would throw too large a part of the country into our hands. But if reinforcements are sent to Canada early in the spring,—a circumstance extremely likely,—these may be attended to without too far weakening the garrison of Quebec; and, as before observed, we cannot build upon their conduct’s being regulated by an ignorance of our plans. The French troops, instead of a coup-de-main, would in this case be reduced to the necessity of carrying on a blockade.

‘ I will now take the liberty to turn my attention towards the operations of our own troops.—The one against Detroit I shall at present say nothing about: if well conducted, I should hope that place would fall without very great difficulty.—The case is very different with respect to Niagara. This, I am informed, is one of the strongest fortresses in America, and can only be reduced by regular approaches or by famine. In accomplishing this, last war, and a conquest as far as Montréal, I believe general Amherst exhausted two campaigns, with all the advantages which he derived from the united efforts of Britain and America, with every convenience for water-transportation, including plenty of seamen, and with money that commanded every thing which either country could furnish. The former mode would require great perseverance, time, and labor, and an apparatus which it would be almost impracticable to transport. The latter is practicable, but very difficult. To effect it, we must gain a superiority on the lakes. The enemy have already a respectable force there:—if they suspect our design, which they cannot fail to do from the measures to be taken, they may improve the interval in adding to it; and, by providing materials and artificers upon the spot, they may be able to increase it so as to keep pace with us. It is therefore easy to see that we ought not to be too sanguine in the success of this expedition, and that, if a moderate force be employed in the defence of Niagara without degarnishing Quebec and the intermediate posts, its reduction will be a very arduous task.

‘ The body of troops to penetrate by way of the river Saint Francis must meet with great obstacles: they will have a march of about a hundred and fifty miles from Cohos, which is about a hundred and sixty miles beyond Hartford, a great part of which is through a hitherto-uninhabited and trackless country, with an immense

menſe train of waggons : all the ſtores and proviſions for the whole march, and the future ſupply of the troops, at leaſt till they ſhould get footing in Canada, muſt accompany them from the beginning. The impediments and delays in ſuch a march almoſt exceed conception.

‘ When arrived at the Saint Laurence, freſh obſtacles probably would preſent themſelves. The preſumption is, that, if the enemy could not make head there, they would deſolate the country through which they were to paſs, deſtroy all the proviſion and forage, remove every kind of water craft, and demolish the materials for building others. Theſe precautions being taken on the Sorelle and Saint Laurence would pretty effectually obſtruct our progrels both to Montréal and Cadoroqui,—to ſay nothing of the rapidity of the current and the numerous rifts between Montréal and Lagalette.

‘ When we deliberately conſider all the obſtacles in the execution, and the difficulties we ſhall find in preparing the vaſt magazines required, which have been already enumerated, if within the compaſs of our reſources, we ſhall be led to think it not very improbable that this body may be unable to penetrate Canada, at leaſt in time to co-operate with the French troops, if a co-operation ſhould be neceſſary. The ſituation of theſe troops then would be delicate and dangerous :—expoſed to a defeat from the united force of the enemy, in great danger of having their retreat cut off by a ſuperior naval force in the river, they would have every thing to fear. On the other hand, if our operations ſhould be as ſucceſsful as we may flatter ourſelves, a tempeſt or a Britiſh fleet may deprive us of the expected aid ; and at a critical moment we may find ourſelves in the boſom of an enemy’s country, obliged to combat their whole force with one inferior and reduced by a tedious and waſting march. The five-thouſand men, when they arrived in Canada, would probably little exceed four capable of ſervice ; and would be ſtill leſs, if out of them we ſhould eſtabliſh poſts as we advanced, to inſure a retreat and protect eſcorts of proviſion which muſt follow for future ſupport. Thus an accident in either caſe would involve the defeat of the whole project ; and the catastrophe might be attended with the moſt unhappy conſequences to America.

‘ The plan propoſed appears to me not only too extenſive and beyond our abilities, but too complex. To ſucceed, it requires ſuch a fortunate co-incidence of circumſtances as could hardly be hoped, and cannot be relied on ;—the departure of the enemy from theſe ſtates, without which we cannot furniſh the ſtipulated force, or ſupplies to maintain them,—ſuch a want of power or want of foreſight in the enemy as will oblige them to neglect the reinforcement of Halifax and of Canada, and prevent them, however conveniently ſituated, from diſputing the paſſage of the four ſhips of the line and four frigates up the river Saint Laurence, or attempting their deſtruction afterwards,—ſuch a combination of favorable

avorable incidents as will enable several bodies acting separately and independently by sea and land, and from different countries, to conform to times and periods so as to insure a co-operation;—these and many other circumstances must conspire, to give success to the enterprise.

‘ Congress, I am persuaded, had powerful reasons for fixing the convoy at the number they have: and their superior information respecting the affairs of Europe at this juncture enables them to judge much better than I can pretend to do, of its sufficiency. But, from the imperfect view I have of the matter, I have been led, in considering the subject, to look upon it as insufficient. From the general tenor of intelligence, the English out-number the French in the channel: in America, both on the continent and in the islands, they are greatly superior. If the last Toulon fleet is employed in the Mediterranean, the French may have the superiority there: but, upon the whole, the balance of naval force seems hitherto to be on the side of the English. If we add to this that the number of ships of war in the French ports, built or building, bears no comparison to the number in the English ports,—and that Britain, notwithstanding the diminution she has suffered, is still a kingdom of great maritime resources,—we shall be disposed to conclude that the preponderance is too likely to continue where it is. The interposition of Spain indeed would make a very interesting change: but her backwardness heretofore seems to be an argument that she is withheld from interfering by some weighty political motives; and how long these may continue to restrain her, is a question I am unqualified to determine.

‘ Besides these general objections to the plan which have been stated, there appear to me to be some particular ones which I shall take the liberty to point out.

‘ In the first place I observe there are to be five thousand militia employed in the two expeditions against Detroit and Niagara.—The drawing into service so large a number composed chiefly of husbandmen, in addition to what may be found necessary for other exigencies on the coast at so interesting a season of the year, will certainly be very injurious to the culture of our lands, and must tend to add to the deficiency of supplies. But this, though not to be overlooked, is not the principal objection.—In the expedition against Detroit, militia perhaps may answer, as it is not a post of very great strength, and may possibly be abandoned on or in a little time after the approach of a force that cannot be opposed in the field, and the garrison proceed to reinforce that of Niagara. But even here troops of another kind would be far preferable. However, the case will be very different with respect to this last:—it is, as I have before mentioned, one of the strongest fortresses of America, and demands for its reduction the very best of troops. Militia have neither patience nor perseverance for a siege. This

has

has been demonstrated by all the experience we have had. An attempt to carry on one which should materially depend on them would be liable to be frustrated by their inconstancy in the most critical moments.—Agreeable to the plan under consideration, three thousand five hundred out of five thousand six hundred are to be militia.

‘ It is a part of the plan that the troops sent against Detroit, whether successful or not, are to form a junction with those at Niagara. It appears to me on the contrary, that the expedition against Detroit, under the present arrangement, must stand on its own bottom, and have no other object than the reducing that place and destroying the adjacent Indian settlements. Lake Erie is certainly occupied by two armed vessels of sixteen and eighteen guns, and, it is said, by five or six others of smaller size, having two, three, or four guns each, which, while the enemy hold Niagara, will prevent the communication of our troops by way of the lake,—to say nothing of the want of batteaux for transportation. A communication by land must be performed through an extent of more than four hundred miles, and a great part of this at least under many disadvantages of route, and through tribes of hostile Indians.

‘ My knowledge of the country is not sufficiently accurate to enable me to discover the reasons which determined Congress to divide the force destined against Niagara, and to appoint the march of one body from Ononguaga to that place. It seems to me however that this disposition might be subject to one great inconvenience, which is, that, if each column be not superior to the whole collective force of the enemy, they risk being beaten separately and successively, besides the trouble and expense of preparing as it were for two expeditions instead of one,—of opening two roads instead of one,—and the uncertainty of a co-operation (if no disaster should happen to either) at the moment when it might be necessary. The inquiries I have as yet had it in my power to make are opposed to the practicability of conveying cannon in the route from Ononguaga to Niagara, or at least place it as a point infinitely doubtful: and, without cannon, nothing can be effected against that post. Upon the whole, the great matter essential to success against Niagara is to subdue the enemy's force on lakes Erie and Ontario, particularly the latter. This once done, and the garrison by that means cut off from its supplies, the fort will be likely to fall an easy prey. Here our efforts should be directed: nor do I at present perceive the purposes to be answered by the body going from Ononguaga, unless the devastation of the intermediate Indian villages be the object,—which perhaps may not be equal to the risk, labor, and expense, and the more so as they would fall of course if we should succeed in the general operation.

‘ The

‘ The cantoning five thousand troops this winter on Connecticut-river, under our present prospects, will, in my opinion, be impracticable, and, in any case, unadvisable.—When I had the honor of writing to Congress in September last on the subject of a winter campaign into Canada, I had been led by colonel Bailey, and other gentlemen acquainted with the country, to expect that very considerable magazines of provisions might be laid up on the upper parts of that river. But it appears on experiment that their zeal for the expedition made them too sanguine in the matter. The purchases fall far, very far short of what was expected. The difficulties of transportation, as represented by the quarter-masters and commissaries, supported by facts that speak for themselves, are so great and complicated that I should have no hope of being able, from remote parts of the continent, to throw in the quantity requisite for subsisting these troops during the winter, and at the same time of forming the magazines which would be necessary to prosecute the expedition in spring. We may be endeavoring to form the magazines: but the troops cannot be on the spot this winter; otherwise they will exhaust the provision as fast as it can be collected.—The same objection applies to the stationing troops on the Mohawk-river.

‘ In estimating our force for the next campaign, it is to be considered that upwards of four thousand of the present army will have completed their term of service by the last of May next, and that a great proportion of the remainder will have done the same about the close of the ensuing fall, unless they can be induced to re-engage,—of which the ill success of our present exertions to enlist those whose engagements are about to expire affords but an unfavorable prospect. This and the general temper of the officers, dissatisfied much with their situation, will suggest a strong argument against the extensive projects in contemplation.

‘ In whatever point of light the subject is placed, our ability to perform our part of the contract appears to me infinitely too doubtful and precarious to justify the undertaking. A failure, as I have already observed, would involve consequences too delicate and disagreeable to be hazarded. But, at the same time that my judgment is against this, I am clearly of opinion that we should attempt every thing that our circumstances will permit: but, as the extent of our power must be regulated by many possible events, I would wish to hold ourselves free to act according to either possibility, and as a clearer view of our future resources may authorize.—If the enemy entirely leave these states, it will produce a vast change in our affairs; and new prospects may open, of which we can at present have but a very imperfect idea. It would be a great step towards raising the value of our money, which would give a new spring to our military operations.—We may be able to undertake much more than we can now foresee,

‘ If

'If the enemy attempt to keep posts in these states, a primary object will be to expel them, if in our power:—if not, we must make proper provision to bar their depredations, and must turn our attention to the security of our frontiers, by pursuing such measures as shall be within the reach of our abilities.—Though we may not be able to launch into so wide a field as we could wish, something upon a more partial scale may be enterprised. Detroit and Niagara may perhaps be reduced, though Canada may not be an accession to the confederacy.—With a view to what is possible, preparations may be going on, and we can make such an application of them as we shall find practicable.' p. 355.

Upon the whole, few works of recent date have appeared, more generally interesting than the present. If an improvement might be suggested, we should rather wish that the editor had published select letters and extracts; on which plan two other volumes might complete the work.

From the last extract it appears how little qualified men are to decide on important affairs, without weighing all the circumstances. A popular clamour has arisen in America against Washington, for making some sacrifices (at least so esteemed), in order to preserve the blessings of peace, so necessary to a new government.

His opponents say, that, setting gratitude to France aside, (for gratitude is not a political virtue) the interests of America have been so compromised, her dignity so degraded, an important opportunity so irrecoverably lost, that nothing can account for the transaction, except English gold. The cabinet of London had, in the first flush of success against France, evinced such hostile designs against America, that there is little room to doubt that the fall of French freedom would have been accompanied with that of American commerce. In course no favour could be expected by us on a change of fortune. Yet America might infallibly, by a little perseverance, have consolidated her dominion by the acquisition of the tory colony of Canada, and might have opened a free commerce to the West Indies. She might have evinced the dignity of a great state, instead of the commercial compromise of dependency.

Notwithstanding the eminent virtues of Washington,—the very presidency of a military man over a free nation we applaud not: and English treasure has been so often employed for the purpose of intrigue in other countries, that we do not wonder at the suspicion. Yet much may be said in defence of pacific measures, and of that moderation which can alone secure them, though, to the unjudging eye, it appears want of spirit. Such is the commercial subjection of America to this country,

country,—so unsettled the form of government and the credit of France,—that posterity may perhaps highly applaud the wisdom of Washington, even on this occasion, which has given such a shock to his popularity.

The Life of Hubert: a Narrative, Descriptive, and Didactic Poem. Book the First. [Twelve others are designed to complete the Work.] To which are added, some Original and Translated Poems. By the Rev. Thomas Cole, LL. B. Vicar of Dulverton, in the County of Somerset. 8vo. 5s. Boards. Law. 1795.

WE know not how we can give a better account of the plan of this work than in the words of the author.—

‘The work projected by the author of the following poem is so comprehensive as to include a great diversity of subjects that cannot fail, more or less, to suit the taste, and interest the feelings, of every reader: he is persuaded, therefore, that nothing but a defective execution of it would prevent its being received with general approbation.’ P. I.

‘He is induced to try the opinion of the public, on this his first timid outset, before he ventures to proceed any farther in so arduous an undertaking. And to convince the reader that it is not improperly represented as arduous, it will be sufficient to enumerate a few leading particulars that will naturally branch off from the general title and subject of the poem.—The chief puerile diversions through the four seasons of the year, those of the Spring alone having been already described in the first book, accompanied with various domestic incidents. First departure from home, and introduction to a school in the neighbourhood: representation of scenes and events most remarkable during a few years residence there. Removal to Eton; with observations on the experienced advantages and defects of private and public seminaries. Admittance at the university: academical usages, some approved of, and others thought exceptionable; public lectures and disputations; studious pursuits, in private, on the subjects of abstract mathematical science, metaphysical theories, natural philosophy, and polite literature. Prudence and indiscretion in the choice of associates, and forming early connections of intimacy and friendship. Preferment; settlement in life; marriage; children, as objects of perpetual anxiety, and endearment, in a state of infancy; sickness, recovery of health; journeying. Rural retirement, with its appropriate society and sports. Residence in the metropolis, with its characteristic manners, most fashionable amusements, and modes of dissipation.

tion. Some epifodical adventures both of a serious, and ludicrous nature, occasionally introduced: and a conclusion, with suitable and summary reflections on the whole.' P. 1.

The writer has taken a wide field.—In a narrative and didactic poem, it is perhaps difficult to keep up the poetical spirit, or, to adopt our author's words, to emulate those—

' Who, or in English, or in Roman verse,
Most happily descriptive, smooth, and chaste,
At once have dignify'd the pettiest themes,
And much increas'd their own establish'd fame.' P. 34.

We confess ourselves among the number of the critics described in the following lines—

' Some folks indeed, of small discerning,
Talk of the helps of skill and learning,
And think no poem can be taking,
Unless it cost much time in making:
With care projecting ev'ry part,
By critic rules of needless art:
Planning, like builders of a feat,
A scheme to make the whole complete:
As if the parts would fall afunder,
Without some good foundation under.' P. 40.

Nor do we conceive, that—

' No matter what the Muse engages,
Enough that something fills the pages:
For verse is verse, let it consist
Of cocks and bulls, or what it wist.' P. 38.

Neither—

' And that to some, nor art, nor pains,
Are needful to compose good strains.' P. 48.

We must also differ from Mr. Cole, when he asserts, that—

' Mere description indeed, of which this poem chiefly consists, must, from its very nature, be entirely confined to the real appearance of its object, and is incapable of admitting much embellishment either from novel sentiment or fanciful allusion.' P. 32.

We have had some illustrious instances to the contrary: and however—

' True beauty ne'er can ask, or need the aid
Of false alluring arts, —————' P. 31.

those beauties should be of a distinguished and acknowledged nature. Whether the following descriptions are entitled

titled to rank among that class, we leave with the judgment of our reader—

' To gain the meed of honorary pence,
Which our good mother's bounty had engag'd
To grant to him that first, with lucky glance,
Should spy the stolen nest of Guinea-fowl,
Turkey, or pea-hen; who, by nature wild,
Domesticate but ill, however tame.' P. 14.

' Our eager eyes soon catch the obvious nests
Of chaffinch and of goldfinch; both alike
In outward form; both braided with gray moss,
Completely round and compact; but the first
Most neatly lin'd throughout with hair of cow,
The other bedded soft with thistle's down.' P. 13.

' ————— Nor shall we shun
Briefly to sing, with what great skill and care,
From comfry blossoms we selected those
Of best-match'd tubes, and ripest bead-like seeds
From creeping mallow, in whose flow'ry cells,
Replete with honey'd meal, the bee delights
To sprawl well powder'd. —————' P. 11.

' We boys now feel an impulse to desert
Our frock-clad mates, and leaving to their choice,
Unmeet for ours, how best to deck their dolls
With female gear; rove boldly, at our will,
O'er the farm yard, and each adjacent field.' P. 12.

' ————— And now, at length, content
With ample booty, and fatigu'd with toil,
We homeward bend our sad reluctant course,
With ling'ring step, and apprehensions just
Of finding no reception we should like.
But small was our much-dreaded punishment
For joys so great; repeated questions quick
About our absence, much too quick to gain
Immediate answer, or confession meek
That conscious guilt would make; harsh reprimands;
With menaces severe, should we again
Dare like offence; an angry collar-shake;
A smart-slapp'd cheek; and mandate to depart
Immediately, and supperless, to bed.' P. 24.

The author's philosophy, respecting the preservation of the cuckoo, is, we believe, obsolete—

' The

‘The cuckoo race, whose loss might strike a link
From Nature’s chain, and disconnect the whole.’ p. 16.

Notwithstanding the authority of Mr. Pope’s charming poem, naturalists inform us, that many species of animals have disappeared, and, from the most accurate inquiries and observations, are believed to have become extinct.

A Treatise of the Law of Partnership. By William Watson, of Lincoln’s-Inn, Esq. 8vo. 7s. 6d. Boards. Butterworth. 1794.

THE author of this Treatise has, in his Introduction, given the following historical deduction of the origin and progressive advancement of copartnership engagements in this country—

‘It is difficult (says he) to fix the precise time when commercial dealings by the intervention of money first began in the world; or to trace with much accuracy the several stages of commercial credit to its present height in this country.

The exchange of goods preceded the commencement of merchandize by the use of any common measure of value. The first moveable property used for such common measure, to estimate and ascertain the price of other things, seems to have consisted in cattle; hence the wealth of persons was described by the size of their herds and flocks. Thus also in Homer the armour of Glaucus and Diomedes are valued, one at an hundred oxen, and the other at nine. Whether we understand his meaning literally, or only as a mode of describing the value by a comparison of price, the allusion comes to the same point; and with the like allusion money, and indeed every species of estate and property was among the Romans named *Pecunia*, from *Pecus*.

‘The use of metals, as the most convenient standard of common value, or price to be paid upon the transfer of property, is of very ancient date. We trace it back in sacred history to the days of the patriarch Abraham: in profane history we find it under Midas, and also under Janus who was the most ancient of the gods in Italy.

‘And according to heathen mythology Mercury was the God of merchandize.

‘Thus Julius Cæsar informs us that the ancient Gauls attributed the invention of commerce to him. He is said to have his name *a mercibus*; *est enim mercatorum deus, præestque lucro*.

‘In this country merchandize and commerce have been largely and liberally protected; And, although the ancient municipal laws of the realm seem to have been formed without any view to

the present existing state of our extended commerce ; yet many positive institutions have been introduced, and at different periods ingrafted into our laws for the benefit of trade both foreign and domestic. These institutions have been gradually combined with those of other countries and matured into a system, called the *LAW MERCHANT*, which is a code of usages and customs founded on the basis of mutual justice, and universally adhered to by the British merchant.

‘ The law merchant is noticed and recognized both in our own common and statute law ; and in many instances has its own peculiar effect in questions between merchants, much of its advantage resulting from the universality of its adoption. Indeed, chiefly the British merchant, but with him, and for his benefit, alien merchants, belonging to countries in friendship with our own, may be considered as the particular favourites of the British law, from times of high antiquity down to the present. And it is now universally agreed that commerce, advanced as it is, to a degree of height not aimed at by any of the traders of antiquity, is a subject worthy to employ the attention of philosophers, statesmen, and lawyers, as well as the industry and enterprize of merchants.

‘ It is true, that prior to the reign of Henry VIII. the commerce of England was at a low ebb. In his time it greatly increased ; but our ancestors remained comparatively ignorant of commercial affairs till they began to assume a degree of form and regularity, about the middle of the reign of queen Elizabeth, whose protection and encouragement animated her subjects, to the formation of different trading companies, and the establishment of divers manufactories in her capital. At this period the genius of trade began to spread, and the true use of *PARTNERSHIP* was discovered ; since which time, our commerce, whilst continually enriching this country, hath contributed to make us free, and that freedom, which is the boast and glory of Englishmen, hath in its turn greatly extended our commerce.

‘ It would be going far beyond the limits here proposed, to enter upon the discussion of any branch of the complicated and important question, how far chartered companies are useful or injurious to commerce. It is sufficient, that private voluntary partnerships in trade, are generally thought beneficial to commerce, by the merchants of England. Great benefits arise to the traffic of this country from its commodious situation for trade and commerce with all mankind, and from other local superiorities ; but the best advantages could not always be made of these without fellowship, and partnership concerns, which increase the merchant’s credit, give energy to every undertaking, and afford additional counsel ; whereby the British merchants have rendered their profession, not only in a high degree beneficial to the state, but most honorable and profitable to themselves.

‘ Under.

* Under such circumstances it appears somewhat singular that this branch of mercantile and legal science should never have been treated by any English writer in a systematic form, and that even the rules of authority and practice should remain scattered in the works of general writers, and reporters, without any attempt having been made to collect them prior to this essay.' p. vii.

That this very important subject has never yet been distinctly treated of by any professional writer, is strictly true: and Mr. Watson has certainly the merit of being the first who has endeavoured to arrange the decisions of the courts of law and equity on questions arising out of copartnership concerns in their natural order.

He does not, however, seem to have intended this treatise for the use of the profession only; for his general observations, which are divested as much as possible of technical terms, are delivered in a plain and familiar style, and contain much salutary advice to those either about to enter into or actually engaged in so momentous a contract.

To enter into a particular analysis of the work, which is divided into sixteen chapters, would be tedious: justice nevertheless requires us to say, that the author has defined the several copartnership relations, in the successive order in which they must naturally arise, with precision,—commencing with the institution, and ending with the dissolution by mutual agreement, effluxion of time, arbitration, bankruptcy or death.

In addition to the useful information contained in this Treatise, the author has given, in an Appendix, several correct and well drawn precedents of copartnership deeds; and we have no doubt of its proving upon the whole a very convenient book.

A Translation of the New Testament: by Gilbert Wakefield, B. A. The Second Edition, with Improvements. 2 Vols. 8vo. 16s. small Paper,—1l. 1s. large. Boards. Kearsley. 1795.

ON contemplating the character of a book professing to narrate the words of a divine revelation, several important previous questions arise in the order of human inquiry, such as; Are these writings authentic?—Were the authors of them inspired?—and, How far did that inspiration extend?—What is the character of that language in which these writings make their appearance?—what influence have the various readings of these books in giving or invalidating their authority?—To what extent do the ancient versions and MSS. of the New Testament give a sanction to the present copy?

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copy?—and, How far can the correcting hand of conjectural emendation restore a primitive reading,—counteract the manœuvres of imposture, and defeat the pious frauds of interpolators?

These questions, though of the utmost importance, cannot be supposed always to precede a new translation of an ancient book, like the present: a reader must be content to receive it on its own pretensions, and considering it as a new translation of a volume in every one's hands, will only compare its merit in reference to the old.

This part has been already performed, and we think with impartiality, in our Review for July 1792, when Mr. Wakefield's translation first appeared. At that time his Rules of Criticism were laid before our readers; some acrimonious censures that appeared in his Preface, were noticed; a copious extract both from the old translation, and from Mr. Wakefield's were laid before our readers; a short critique on Mr. Wakefield was given; and though we saw some reasons to differ from him, we saw many for approving and admiring his translation.

The work which we then performed, it will not be expected that we should do over again. The only thing we now propose is to mark out in what respects the second edition differs from the first.

In the first place then, the form is much more convenient, to say nothing of the expense, which is very considerably diminished: three volumes are compressed into two: each of these latter makes an elegant volume of about the size of the first volume of the last edition. The reader will of course expect that the present edition contains something less than the former.

Only so much of Mr. Wakefield's Preface is retained as was designed to vindicate his translation. His animadversions on individuals,—his observations on the versions,—and his Rules of Criticism are of course left out.

Many passages of the New Testament, to which no references are made in the notes of this edition, are explained and illustrated in the last volume of the *Silva Critica*; which are the more easily spared, as they are designed for his more learned readers.

In this edition several errors are corrected, and a variety of passages altered: and it will, we think, on every account, be reckoned an improved edition.

From the following hints the reader will understand the nature of the variations in the present edition.

In Mr. Wakefield's first edition we read—Matt. i. 23. 'Behold a virgin,....and *he* will be called Emmanuel.'—Second edition, 'Behold the virgin,....and *they* will call him Emmanuel.'

nuel.' Probably, therefore, Mr. Wakefield reads *μαρτυροῦν* without the article.—The other phrase Mr. Wakefield justifies in some parts of his notes as being the Hebrew idiom; we, however, think either phrase proper on mere classical authority.

Matth. v. 10.—First edition—'Happy are they that *suffer wrong* for righteousness' sake.' Second edition—'Happy they, that are *driven from place to place*, &c.' a sense that *οἱ διωκόμενοι* will unquestionably bear, though as the word *διώκωσι* occurs in the figurative sense a few verses before, we see no occasion for this variation. v. 12. first edition—'And so were reviled the teachers, which were before you.' Second edition—'For so the teachers before you were reviled;' an evident improvement.—There are a few other variations in this chapter: and throughout the book we find frequent alteration in the translations of the particles, *for*,—*and*,—*now*, &c. with evident propriety. A few verses that were omitted in the first edition, Mr. Wakefield sees no reason for taking into the present.

First edition—Mark v. 42. 'Little child.' Second edition, 'Little maid.' Ibid. first edition, 'And the child.' Second edition, 'And the young damsel.' In many places where Mr. Wakefield translated *Teacher*, he here substitutes *Master*.

First edit.—John i. 17. 'But this favour and this truth *came* by Jesus Christ.' Second edition—'But this favour and this truth *took place through* Jesus Christ.' The former part of this disputed chapter Mr. Wakefield reads as in his first edition. Several variations, however, occur in different parts of John.

That the reader may form an estimate of the proportion of alterations in these editions, we shall present him with a few verses complete from each translation— Rom. viii.

Former Edition.

New Edition.

' (22.) For we know that the whole creation groaneth and is in labour until now. (23.) Nay, they also, who have received the first-fruits of the spirit, even we ourselves groan within us, expecting an adoption of sons for our redemption from the body. (24.) For we were saved under this hope; but hope, that is attained, is not hope; for how can a man hope for what he hath attained? (25.) So then, as we can hope *only* for what we

' (22.) For we know that the whole creation groaneth and is in labour until now. (23.) Nay, not only so, but we too, who have received the first fruits of the spirit, even we ourselves groan within us, expecting an adoption of sons for our redemption from the body. (24.) For under this hope were we saved: but hope, that is attained, is not hope; for how can a man hope, for what he hath attained? (25) So then, as we can hope *only* for what

Former Edition.

have not attained, let us wait with patience. (26.) And this spirit likewise helpeth our infirmities; for we know not as we ought, what to pray for; but the spirit intercedeth for us with secret groans. (27.) And he, who searcheth the hearts, knoweth what the mind of the spirit *is*, that it maketh intercession for the saints, according to *the will of God*: and we know that it worketh in all things for good with such as love God, who have been called according to *his* purpose. For whom he foreknew, he also foreordained to conform to the image of his son, that *this son* might be a first-born of many brethren. (30.) And whom he foreordained, those he also called; and whom he called, those he also pardoned; and whom he pardoned, these he also glorified.

‘ (31.) What shall we say then to these things? If God *be* for us, who is against us? (32.) He, who spared not his own son, but gave him up for us all; how, will he not also with him freely give us all things? (33.) Shall any one bring an accusation against the chosen of God? God *will* acquit *them*. (34.) Shall any condemn *them*? Christ hath died *for us*, or rather hath been raised again: he is also at the right-hand of God; he manageth our concerns for us. (35.) Who shall separate us from the love of Christ? Shall tribulation, or imprisonment, or wrong-

New Edition.

we have not attained, let us wait with patience. (26.) And accordingly this spirit likewise helpeth our infirmities; for we know not as we ought, what to pray for; but the spirit intercedeth for us with secret groans. (27.) Now he, who searcheth the hearts *of men*, knoweth what the mind of the spirit *is*, that it maketh intercession for the saints, according to *the will of God*: (28.) and we know that it worketh in all things for good with such as love God; such as have been called according to *his* purpose. (29.) For *those* whom he foreknew, he also foreordained to conform to the image of his son; that *this son* might be a first-born of many brethren. (30.) Now, whom he foreordained, those he also called; and, whom he called, those he also pardoned; and, whom he pardoned, those he also glorified.

‘ (31.) What shall we say then to these things? If God *be* for us, who *shall be* against us? (32.) He, who spared not his own son, but gave him up for us all; how, will he not also with him freely give us all things? (33.) Shall any one bring an accusation against the chosen of God? God *will* acquit *them*. (34.) Shall any condemn *his chosen*? Christ hath died *for us*, or rather hath been raised again: he is also at the right-hand of God; he manageth our concerns for us. (35.) Who shall separate us from the love of Christ? Shall tribulation, or imprisonment, or wrong-

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ful usage, or famine, or nakedness, or danger, or *the sword*? (as it is written, (36.) *For thy sake are we killed all the day long: we are accounted as sheep for the slaughter.*) (37.) Nay, in all these things we are more than conquerors through him, who loved us. (38.) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (39.) nor heighth, nor depth, nor any other creature, will be able to separate us from the love of God in Christ Jesus our Lord.'

ful usage, or famine, or nakedness, or danger, or *the sword*? (as it is written, (36.) *For thy sake are we killed all the day long: we are accounted as sheep for the slaughter.*) (37.) Nay, in all these things we are more than conquerors through him, who loved us. (38.) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (39.) nor heighth, nor depth, nor any other creature, will be able to separate us from the love of God in Christ Jesus our Lord.' Vol. ii. p. 102.

In this edition the figure denoting the chapter is placed at the top of each page: the omission of this we noticed in our former review, as very inconvenient. The Preface, which was before put in the third volume, is placed here in the first.

Joan of Arc, an Epic Poem, by Robert Southey. 4to. 1l. 1s. Boards. Robinsons. 1796.

MR. Southey has already appeared before the public as a poet: and though his versification possessed some inaccuracies, he gave ample proof that he has talents, which, by proper cultivation, and an industrious attention to correctness, are capable of giving him a considerable place among our English poets. His Ode to Romance discovers great poetical merit.

The public are now presented with an epic poem by the same hand, on a subject well suited to a sublime species of poetry,—a subject, indeed, that has already exercised the skill both of poets and painters. We take an early opportunity of announcing it; though we shall do little more at present than lay before our readers a few observations, most of which shall be extracted from Mr. Southey's Preface; and a short extract from the poem, as a specimen.

With respect to the heroine of this poem, we think it scarcely necessary to observe, that Joan of Arc,—whose history is so agreeably narrated by Hume, in the reign of Henry the sixth,—was a young woman, a servant of an inn, whose enthu-

fiaism and valour were the means of raising the siege of Orleans and of restoring the true heir to the crown of France.

Mr. Southey observes of this singular woman as follows—

‘ The History of Joan of Arc is one of those problems that render investigation fruitless. That she believed herself inspired, few will deny: that she was inspired, no one will venture to assert; and who can believe that she herself was imposed on by Charles and Dunois? That she discovered the king when he disguised himself among the courtiers to deceive her, and that, as a proof of her mission, she demanded a sword from a tomb in the church of St. Catharine, are facts in which all historians agree: if this were done by collusion, the maid must have known herself an impostor, and with that knowledge could not have performed the enterprise she undertook. Enthusiasm, and that of no common kind, was necessary to enable a young maiden at once to assume the profession of arms, to lead her troops to battle to fight among the foremost, and to subdue with an inferior force an enemy then believed invincible. One who felt herself the tool of a party, could not have performed this. The artifices of the court could not have persuaded her that she discovered Charles in disguise; nor could they have prompted her to demand the sword they might have hidden, without discovering the deceit. The maid then was not knowingly an impostor; nor could she have been the puppet of the court: and to say that she believed herself inspired, will neither account for her singling out the king, or prophetically claiming the sword. After crowning Charles, she declared that her mission was accomplished, and demanded leave to retire. Enthusiasm would not have ceased here; and if they who imposed on her could persuade her still to go with their armies, they could still have continued her delusion.

‘ Fuller, of quaint memory, classes her among witches. He calls her a handsome, witty, and bold maid, about twenty years of age. “ People found out a nest of miracles in her education, that so lion-like a spirit should be bred among sheep like David. Ever after she went in man’s cloaths, being armed cap-a-pee, and mounted on a brave steed: and, which was a wonder, when she was on horseback, none was more bold and daring; when alighted, none more tame and meek; so that one could scarce see her for herself, she was so changed and altered, as if her spirits dismounted with her body.”

“ Two customs had this virago (call her now John or Joan), which can no way be defended: one was her constant going in man’s clothes, flatly against Scripture; beside she shaved her hair in the fashion of a frier, against God’s express word: it being also a solecism in nature, all women being born votaries and the veil of their long hair minds them of their obedience they naturally owe

to man: yea, without this comely ornament of hair, their most glorious beauty appears as deformed, as the sun would be prodigious without beams." P. viii.

That an English poet should choose as a subject for an epic poem the defeat of his country, may surprise such readers, who conceive that the most sacred claims of justice ought to give way to the *dulcis amor patriæ*. But hear our young bard,—for he tells us he is only twenty-one years of age.

‘ It has been established as a necessary rule for the epic, that the subject be national. To this rule I have acted in direct opposition, and chosen for the subject of my poem the defeat of my country. If among my readers there be one who can with success to injustice, because his countrymen supported it, I desire not that man’s approbation.’ P. vii.

The following remarks of Mr. Southey are exceedingly judicious, and very apposite to his present undertaking—

‘ The general fault of epic poems is, that we feel little interest for the heroes they celebrate. The national vanity of a Greek or a Roman might have been gratified by the renown of Achilles, or Æneas, but to engage the unprejudiced, there must be more of human feelings than is generally to be found in the character of warriors: from this objection the *Odyssey* alone may be excepted. Ulysses appears as the father and the husband, and the affections are enlisted on his side. The judgment must applaud the well-digested plan, and splendid execution of the *Iliad*, but the heart always bears testimony to the merit of the *Odyssey*: it is the poem of nature, and its personages inspire love rather than command admiration. The good herdsman Eumæus is worth a thousand heroes! Homer is indeed the best of poets, for he is dignified yet simple; but Pope has disguised him in fopfinery, and Cowper has stripped him naked.

‘ There are few readers who do not prefer Turnus to Æneas; an emigrant, suspected of treason, who negligently left his wife, seduced Dido, deserted her, and then took Lavinia forcibly from her betrothed husband! What avails a man’s piety to the Gods, if in all his dealings with men he prove himself a villain? If we represent Deity as commanding a bad action, we make a Moloch God, and furnish arguments for the atheist. The ill-chosen subjects of Lucan and Statius have prevented them from acquiring the popularity they would otherwise have merited, yet in detached parts, the former of these is perhaps unequalled, certainly unexcelled. The French court honored the poet of liberty, by excluding him from the edition in *Usum Delphini*; perhaps, for the same reason, he may hereafter be published in *Usum Reipublicæ*.

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I do not scruple to prefer Statius to Virgil; his images are strongly conceived, and clearly painted, and the force of his language, while it makes the reader feel, proves that the author felt himself.

‘The power of story is strikingly exemplified in the Italian poets: they please universally, even in translations. In the proportioning of his character, Tasso has generally failed. Godfrey is the hero of the poem, Rinaldo of the poet, and Tancred of the reader. Secondary characters should not be introduced like Gyas and Cloanthus; merely to fill a procession; neither should they be so prominent as to throw the principal into shade.

‘The lawless magic of Ariosto, and the singular theme as well as the singular excellence of Milton, render all rules of epic poetry inapplicable to these authors: so likewise with Spenser, the favourite of my childhood, from whose frequent perusal I have always found increased delight.’ P. vi.

The severity of criticism, if we were disposed to be severe, might perhaps be somewhat disarmed, when we recollect what Mr. Southey acknowledges—

‘Early in July 1793, the character of Joan of Arc was the subject of conversation between myself and an intimate friend: the adventures of this extraordinary woman appeared to me well adapted for an epic poem; in the course of a few days I formed the rude outlines of a plan, and wrote the first three hundred lines; the remainder of the month was employed in travelling, and I made no progress even in idea. The subject was resumed on the 13th of August, and the original poem in TWELVE books, finished in six weeks, from that time.

‘My performance pleased myself, and those who had witnessed its progress and completion. A few months afterwards it was shewn to a friend, whose taste and judgment I knew to be accurate.—“I am glad you have written this,” said he, “it will serve you as a large collection, where you will find good passages for better poems.” Our opinions differed, and I of course preferred my own. From this time the piece lay untouched in my desk, till the Autumn of 1794, when my intention of printing it was publicly announced.

‘Still the task of correction was unperformed. Many employments intervened; and a very few verbal alterations were all I had made when the paper and types arrived from London, and the printer was ready to begin. The first proof was brought me. I saw its faults, and immediately formed my resolution. The first 340 lines remain nearly as they were: from thence the plan of the whole has been changed, and I believe there are not 1000 lines remaining as they were originally written. The rest was composed whilst the printing went on.’ P. v.

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It must, notwithstanding, be confessed, that many works which have been hastily conceived, have been often very ingeniously executed; though a certain degree of time and labour only can bring them to any thing like perfection. But in the poet who can write such beautiful lines, as what follow, we have no doubt of finding much to admire.

In the opening of the poem, Dunois, the Bastard of Orleans, is represented as carried away by his steed wounded. Joan discovers and heals him. The first interview between the Maid and Dunois is thus described.

“—————The new-born sun
Refulgent smiles around. From trance reviv'd
In dubious life Dunois unseals his eyes,
And views a form with wildly-melting gaze
Hang o'er his wounds: loose to the morning breeze
Waved her brown hair, and on her rubied cheek
Hung pity's crystal gem. Fearful awhile
Lest wandering fancy's unsubstantial shapes
Had mock'd the vagrant sense, silent he gaz'd,
And gazing wonder'd: o'er his aching soul
Soon memory rush'd and woke with ruthless hand
Each sleeping care. “O France,” he cried, “my country!”
When soft as breeze that curls the summer clouds
At close of day, stole on his ear a voice
Seraphic.

“Son of Orleans! grieve no more.
His eye not slept, tho' long the All-Just endur'd
The woes of France; at length his bar'd right arm
Volleys red thunder. From his veiling clouds
Rushes the storm, ruin, and fear, and death.
Take Son of Orleans the relief of heaven;
Nor thou the wintry hour of adverse fate
Deem useless: tho' unhous'd thou roam awhile,
The keen and icy wind that shivers thee
Shall brace thine arm, and with stern discipline
Firm thy young heart for fearless enterprise.
As who, through many a summer night serene
Had hover'd round the fold with coward wish;
Horrid with brumal ice, the fiercer wolf
From his bleak mountain and his den of snows
Leaps terrible, and mocks the shepherd's spear.” p. 6.

As Mr. Southey invites liberal and candid criticism, we intend, in a future Review, to enter more particularly into the merits and defects of this poem.

(To be continued.)

Supply

Supply without Burthen; or Escheat vice Taxation: being a Proposal for a Saving in Taxes by an Extension of the Law of Escheat: including Strictures on the Taxes on Collateral Succession, comprised in the Budget of 7th Dec. 1795. To which is prefixed, (printed in 1793, and now first published,) a Protest against Law Taxes: shewing the peculiar Mischievousness of all such Impositions as add to the Expense of an Appeal to Justice. By Jeremy Bentham, of Lincoln's-Inn, Esq. 8vo. 3s. Sewed. Debrett. 1795.

BY the extravagance of modern governments the department of finance is rendered extremely embarrassing, and the chief employment of a minister lies in providing for the accumulated necessities of the state, rather than in extending and watching over the general prosperity of the country.

These wants, as they are most frequently incurred with prodigality, are seldom supplied by method; and the result is a discordant multiplicity of taxes. This in itself is an evil: but when its pernicious influence is found to affect the consumption of the most necessary articles of subsistence, and even to restrain the beneficial operation of the laws, a remedy is loudly demanded:—every attempt therefore to correct the principles, and meliorate the hardships of taxation, must at least be received with public gratitude, and any attempt dictated by sagacity will doubtless encourage public hope.

Such is the object of this publication, which, from the importance of the topic discussed, and the worthy zeal that actuates the abilities of the respectable author, is entitled to peculiar attention.

The stamp duties on law proceedings are known to form a very considerable part of the revenue. Mr. Bentham, who being a member of the profession, has had ample opportunity of investigating the subject, contends that such duties are highly impolitic and oppressive, and that *any* other source of supply would be less mischievous to the community. Mr. Bentham, however, does not merely state his objections to law-taxes, but proposes a plan by which, supposing them to be abolished, he conceives the revenue would be improved to a degree much more than adequate to the deficiency.

A glance at the reception of these proposals by the minister, is given in the Preface to this very interesting publication—

‘ Of the two essays now laid before the public, that which presents a new resource was submitted to the proper authority in the month of September, 1794, but was not fortunate enough to be deemed

deemed worth further notice. The arguments which it contains will speak for themselves: none were controverted, nor any hinted at on the other side; only, as a matter of fact, it was observed, that it had not been customary of late for the *crown* to avail itself of the branch of prerogative here proposed to be cultivated for the *public use*.' p. iii.

' The idea had been honoured with the approbation of several gentlemen of eminence at the bar, some of them in parliament, as many as had had the paper in their hands. If they were right in their wishes in its favour, it by no means follows, that those to whom it was submitted in their official capacities, did otherwise than right in declining to make use of it. Of all the qualifications required at the Board to which it was presented, one of the most indispensable is *the science of the times*; a science which, though its title to the name of *science* were to be disputed, would not the less be acknowledged to be in the situation in question, fairly "worth the seven." For that master science none can have higher pretensions than the illustrious chief of that department, none less than the author of these pages.

' Neither his expectations, nor so much as his wishes, in relation to this proposal, had extended so far as to its immediate adoption. It now lies with the public, who, in due time, will grant or refuse it their passport to the treasury and to parliament, according to its deserts.

' The "Protest against Law-Taxes" had better fortune: it received from the candour of the minister on whose plans it hazarded a comment, all the attention that candour could bestow; and, if I do not misrecollect, the taxes complained against did not afterwards appear.

' The publication of it in this country was kept back, till the proposal for a substitute to the tax complained of should be brought into shape; upon the principle of the parliamentary notion, which forbids the producing an objection to a tax, without a proposal for a better on the back of it. The two essays seemed no unsuitable accompaniments to each other: mutual light promised to be reflected, by the contrast between the best of all possible resources and the worst.' p. v.

We believe that both the feelings and the reason of our readers will be in unison with the following remarks in Mr. Bentham's 'Protest against Law-Taxes'—

' Taxes on consumption cannot fall but where there is some fund to pay them: of poll taxes, and taxes on unproductive property the great imperfection is, that they may chance to bear where such ability may be wanting. Taxes upon law proceedings fall upon a man just at the time when the likelihood of his wanting that ability is at the utmost. When a man sees more or less of his property

property unjustly withholden from him, then is the time taken to call upon him for an extraordinary contribution. When the back of the innocent has been worn raw by the yoke of the oppressor, then is the time which the appointed guardians of innocence have thus pitched upon for loading him with an extraordinary burthen. Most taxes are, as all taxes ought to be, taxes upon affluence: it is the characteristic property of this to be a tax upon distress.

‘ A tax on bread, though a tax on consumption, would hardly be reckoned a good tax: bread being reckoned in most countries where it is used, among the necessities of life. A tax on bread, however, would not be near so bad a tax as one on law-proceedings: A man who pays to a tax on bread, may, indeed, by reason of such payment, be unable to get so much bread as he wants, but he will always get some bread, and in proportion as he pays more and more to the tax, he will get more and more bread. Of a tax upon justice, the effect may be, that after he has paid the tax, he may, without getting justice by the payment, lose bread by it: bread, the whole quantity on which he depended for the subsistence of himself and his family for the season, may, as well as any thing else, be the very thing for which he is obliged to apply to justice. Were a three-penny stamp to be put upon every three-penny loaf, a man who had but three-pence to spend in bread, could no longer indeed get a three-penny loaf, but an obliging baker could cut him out the half of one. A tax on justice admits of no such retrenchment. The most obliging stationer could not cut a man out half a *latitat* nor half a *declaration*. Half justice, where it is to be had, is better than no justice: but without buying the whole weight of paper, there is no getting a grain of justice.

‘ A tax on necessities is a tax, on this or that article, of the commodities which happen to be numbered among necessities: a tax on justice is a tax on all necessities put together. A tax on a necessary of life can only lessen a man's share of that particular sort of article: a tax on justice may deprive a man, and that in any proportion, of all sorts of necessities.’ P. 5.

‘ Justice is the security which the law provides us with, or professes to provide us with, for every thing we value, or ought to value: for property, for liberty, for honour, and for life. It is that possession which is worth all others put together: for it includes all others. A denial of justice is the very quintessence of injury, the sum and substance of all sorts of injuries. It is not robbery only, enslavement only, insult only, homicide only: it is robbery, enslavement, insult, homicide, all in one.

‘ The statesman who contributes to put justice out of reach, the financier who comes into the house with a law tax in his hand, is an accessory after the fact to every crime: every villain may hail him brother, every malefactor may boast of him as an accomplice.

To

To apply this to intentions would be calumny and extravagance. But as far as consequences only are concerned, clear of criminal consciousness and bad motives, it is incontrovertible and naked truth.' P. 10.

These observations evince the author to possess a sensible mind, and the talent of delivering his thoughts with great strength and clearness of expression.—We extract some further passages, in which the heavy pressure of law-taxes, on certain parts of the community, is described with much pointed animation—

' The poor, on account of the ignorance and intellectual incapacity inseparably attached to poverty, are debarred generally, as perhaps it is necessary, were it only for their own sake, they should be universally, from the sweets of political power : but are not so many unavoidable inequalities enough, without being added to by unnecessary injustice ?

' Such is the description of those from whom this sum total of all rights is torn away with one hand, while tendered with the other : what are their numbers in proportion to the sum total of subjects ? I fear to say—perhaps two thirds, perhaps four fifths, perhaps nine tenths : but at the lowest computation a vast majority.

' A third description of persons may yet be distinguished, whose condition under the system of law-taxes is still more deplorable, than that of either of the other two. I mean those, who having wherewithal, to pay the imposition at the commencement of the suit, and during more or less of its progress, see their substance swallowed up by the taxes before the termination of it. The two preceding modifications of abuse, either of them bad enough, are thus put together, and compounded into a third.

' Considered with a view to the treatment given to persons of this description, a court of justice is converted into exactly the same sort of place, as the shop of a baker would be, who having ranged his loaves along his window in goodly shew to invite customers, should, instead of selling them the bread they asked for, first rob them of their money, and then turn them out of doors. To an unprejudiced imagination, the alliance between justice and finance, presents on this occasion a picture almost too near the truth to be termed an apologue. At the door of a house more predatory than any of those that are called houses of ill fame, the judge in his robes presenting to unsuspecting passengers a belt to prick in ; the lord high treasurer in the back ground with his staff, lying in wait, ready as soon as the victims are fairly housed, and the money on the table, to knock them down and run away with it. The difference is, that any man may choose whether he will prick in the belt of the unlicensed sharper, nor are any but the rawest louts to be so deluded : whereas the wisest men may be inveigled

inveigled in, as well as the stoutest dragged in, by the exalted and commissioned plunderers—so much surer is their game.—For were the list of law-taxes ever so familiar, and ever so easy to be understood, it is impossible for a man to know before hand, whether he has wherewithal to pay the bill, because it is impossible for him to know what incidents may intervene to lengthen it. Were a man even to sit down, and form a resolution to submit to every injury which he could not afford to prosecute for, and to plead guilty to every accusation which he could not afford to defend himself against, even at this price he could not save himself from the hardship of paying for justice, aggravated by the still greater hardship of not getting it.' p. 15.

In some of the above remarks, there is an apparent want of respect for the dignity of juridical rank, which we should not fail to censure were we not persuaded that the author writes in *spirit* and in *truth*, rather than to indulge sarcasm,—that a sincere eagerness for reform in the matter he discusses, has dictated his bold language, and that it is not his intention in the least to diminish the reverence due to justice, or to the characters of those who are intrusted with its administration.

After stating various probable reasons why the taxes against which he protests have not been the subject of more general complaint, Mr. Bentham thus acutely proceeds—

‘ But the great cause of all is the prospect of acquiescence : a prospect first presented by hope, since realized over and over again by experience. It is too much to expect of a man of finance, that he should anticipate the feelings of unknown individuals : it is a great deal if he will listen to their cries. Taxes on consumption fall on bodies of men : the most inconsiderable one when touched will make the whole country ring again. The oppressed and ruined objects of the taxes on justice, weep in holes and corners, as rats die : no one voice finds any other to join with it.

‘ A tax on shops, a tax on tobacco, falls upon a man if at all immediately, and presses on him constantly : every man knows whether he keeps or means to keep a shop, whether he means to sell or to use tobacco. A tax on justice falls upon a man only occasionally : it is like a thunder stroke, which a man never looks for till he is destroyed by it. He does not know when it will fall on him, or whether it ever will : nor even whether, when it does fall, it will press upon *him* most, or upon his adversary. He knows not what it will amount to : he has no *data* from which to calculate it : it comes lumped to him in the general mass of law charges : a heap of items among which no vulgar eye can ever hope to discriminate : an object on which investigation would be thrown away, as comprehension is impossible. Calamities that are not to be averted

averted by thought, are little thought of, and it is best not to think of them. When is the time for complaint? Before the thunder-bolt is fallen, it would be too soon: when fallen, it is too late. Shopkeepers, tobaccoists, glovers, are compact bodies: they can arm council: they come in force to the house of commons. Suitors for justice have no common cause, and scarce a common name: they are every body and nobody: their business being every body's is nobody's. Who are suitors? where are they? what does a chancellor of the exchequer care for them? what can they do to help him? what can they do to hurt him? So far from having a common interest, they have repugnant interests: to crush the injured, is to befriend the injurer.

' May not ignorance with regard to the quantum and the source of the grievance, have contributed something to patience?—Unable to pierce the veil of darkness, that guards from vulgar eyes the avenues of justice, men know not how much of the difficulty of the approach is to be ascribed to art, and how much to nature. As the consumers of tobacco confound the tax on that commodity with the price, so those who borrow or would have wished to borrow the hand of justice, confound the artificial with the natural expence of hiring it. But if the whole of the grievance be natural, it may be all inevitable and incurable, and at any rate it may be no more the fault of lawyers or law-makers, than gout and stone are of physicians.—Happy ignorance!—if blindness to the cause of a malady could blunt the pain of it!' p. 55.

We do not think the picture here presented of the situation of suitors for *justice*, too strongly coloured, and should not have been surpris'd if some allusions had been made to the indelicacy of persons of rank and wealth deriving part of their income in the way of profit upon proceedings in courts of law!—In making this remark, we mean to be just, not invidious: for though there is much *feeling* as to the expence of law, there is also, as our author observes, much ignorance on the subject:—the blow that strikes comes from an unseen hand, and the injury it produces is imputed to the practising members of the legal profession, who in this respect have incurred very unmerited animadversion, as by far the principal part of the heavy charges complained of is drawn within the vortex of public supply, or goes to augment the private fortunes of those individuals who are quartered on that part of the revenue.

The ground-work of the plan of SUPPLY proposed by Mr. Bentham is thus concisely described—

' Of the extended Law of Escheat, according to the degree of extension here proposed, the effect would be, the appropriating to the use of the public all vacant successions, property of every de-

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nomination included, on the failure of near relations; will or no will, subject only to the power of bequest as hereinafter limited.

‘By near relations I mean, for the purpose of the present proposal, such relations as stand within the degrees termed *prohibited* with reference to marriage.’ P. 3.

On the eligibility of such a plan it is very difficult to pronounce: its adoption would formidably innovate on our system of landed property,—would perhaps recall to our view some of the exploded evils of feudal rapacity,—and would obviously tend, under the shape of Supply, to throw a large, accumulating, and dangerous weight of independence into the scale of the crown.

Other important considerations might be hinted at: it is, however, but justice to observe, that Mr. Bentham states and answers a number of objections to his plan with much ingenuity and acuteness.—Though not prepared to give our approbation of the mode of supply pointed out by Mr. Bentham, we consider him as entitled to the thanks of the public, for communicating his opinions:—the arguments in his protest against Law Taxes, to us appear sound and convincing: and should he fail to establish a substitute, we think that nevertheless he will have done his duty:—to prove his assertion, is the part of the objector: to find a remedy, is the province of the statesman.

We trust that our readers will not think we have been too copious in reviewing this publication—it is every where pregnant with good sense, and, as a composition, is distinguished by uncommon *vis* and originality of argument and manner.—Had not the author written on a subject extremely remote from the *Belles Lettres*, we should have noticed a few inaccuracies in his style.

Considerations on the Medicinal Use and Production of Facitious Airs. By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. 8vo. 3s. sewed. Johnson. 1795.

WE have before given it as our opinion, that the subject in question ought to be prosecuted in the way of experiment, and that no reasonings, however plausible, could be deemed conclusive. We are happy to find that the present pamphlet consists almost entirely of relations of cases, in which the facitious airs have been employed by a number of medical practitioners. We shall therefore perform our duty by laying before the public, as candidly as we are able, what has now been ascertained with respect to these interesting pursuits.—In a letter from Sir Jeremiah Morriſon to Dr. Renshaw, placed at the beginning of this pamphlet, we find the following lines—

‘Proceed,

‘ Proceed, high-toned enthusiast ! coax mankind
With idiot mouth to gape and suck the wind ;
To each forsaken belle and faded beau,
In Hope’s gay glass alluring visions shew.
Teach in terse phrase how chemic airs can spread
O’er the wan cheek the rose’s opening red :
Smooth the dull brow : new scoop the dimpled cell
Where once a smiling Cupid loved to dwell :
In the dim orb the glance of youth relume,
And o’er the features breathe Promethean bloom.
Nor boast thy airs cosmetic powers alone :
Disease and vanquished Time their virtues own.
Pneumatic art unfixes Cancer’s claw,
And shields the victim doomed to Phthisis’ maw.
See Palsy dance ! his hollows Macies fill,
And Asthma pace without a puff up hill !

‘ If but three thousand pounds obey thy call,
Mankind shall mourn no more old Adam’s fall.
Thenceforward—blooming through a second spring—
Tenfold the race assigned by Israel’s king
Eve’s half-immortal progeny shall run,
And new Methusalems surprise the sun !’ p. ix.

The first case with which we are presented is that of Sir William Chambers, Knight of the Polar Star, F. A. S. &c. who is 85 years of age. This gentleman writes an account of his own case, which was dropsy, to Dr. Beddoes.—He used vital air, together with some other remedies, but attributes his cure chiefly to the former.

The next is a case approaching to dropsy, in a young woman. She got well under the inspiration of vital air properly diluted ; but other usual and good remedies were very properly made use of at the same time.

We are presented with a case of hydrocephalus in a lad 13 years of age. This proved fatal : but the inspiration of vital air was not, from particular circumstances, properly pursued. He experienced some relief during the inspiration of super-oxygenated air : but he also underwent a course of mercury, and took bark and bitters.

The next case, communicated by Dr. Redfearn, is that of a person cured of a bad hæmoptysis, by inspiring daily one pint of hydro-carbonate, mixed with 20 quarts of common air.

Dr. Alderson mentions, in a letter to Dr. Beddoes, a case of approaching phthisis cured by hydrogen gas, and two cases of chlorosis cured by oxygen gas. Dr. Alderson cured another young lady of what he supposes to have been an approaching phthisis, by means of hydrogen gas. But, dismal to

relate! 'at the expense of her fine florid colour, her countenance having ever since been of a darker tint than before she was ill.' Query—May not this young lady reasonably bring an action against Dr. Alderson for the recovery of her oxygen? What is health when compared with this charming pigment?

In the next case we are informed that the inspiration of oxygen gas was found extremely useful in a venereal case, in which the mercury would not act with advantage without its aid.

The next case, which staggers our faith not a little, we shall, as it is very short, insert verbatim—

'Extract of a letter from Dr. Thornton, July 5, 1795.

'Captain ——— of the Devonshire militia, was under the care of several surgeons, for a white-swelling of the knee, which, as is usual, increased, notwithstanding the means employed. Mr. Bastard, member for that county, advised him to place himself under Mr. Hill. After having inhaled the super-oxygenated air but a fortnight, and taken a mixture of bark, myrrh, and columbo, his health was restored and invigorated; the swelling had gradually decreased; he could move his limbs without pain or lameness; and in three weeks he was perfectly cured.

'Ever yours,

'R. I. THORNTON.' P. 21.

In another letter from Dr. Thornton we are assured that the pain arising from an extremely bad cancer was entirely removed by inhaling the super-oxygenated air.

The next case is that of an asthma cured by vital air, and communicated by the patient.

In a letter from the Rev. Joseph Townsend, we are assured that oxygen gas is an excellent remedy in sores which have a tendency to mortification, and in melancholia.

In a letter from Mr. Danby to Dr. Beddoes, is stated his own case of palsy, produced by lead contained in wine, and cured by vital air. Mr. Danby observes—

'You will scarce credit the assertion. A week had not passed from the time of my first inhaling the vital air, before my appetite returned, and my nights were rendered so comfortable and refreshing, that my wife could scarce get me up at a reasonable hour in the morning—bed was become such an indulgence! my spirits, as you might expect, were very great; my appetite the same; and my family observed that my countenance was considerably mended. Before the month was out, the motion of my hands was so far restored, that I could compose catches and glees, and in six weeks I began to employ my crutches.' P. 32.

This case is followed by some very pertinent observations on

on the mode of preparing and administering the factitious airs, by Mr. Watt.

Then follows a case of catarrh exceedingly relieved by inhaling the vapor of æther.

In a case of great debility and long confinement, and in which the patient was in the habit of taking 110 drops of laudanum, in order to obtain some imperfect sleep, the strength and spirits were relieved by means of vital air, and a less quantity of opium answered the desired purpose—

‘ Observations on this case, made by Dr. Thornton, and Messrs. Wathen and Phipps.—1. From local fulness we judged it prudent to take blood from the eyes of Miss F——. Her blood at first hardly coloured a white handkerchief; soon after she had inhaled the super-oxygenated air, it slightly tinged it; and in a fortnight the blood became of its right florid hue.

‘ WATHEN and PHIPPS.

‘ 2. The dose of air given was from two to four pints of vital air, and less diluted than with most other patients. This was very speedily consumed.

‘ 3. Why the vital air is favourable to sleep would deserve to be explained. Nurses, who are actuated by no principle but observation, when they want to get an infant to sleep, carry it into the *open air*; for the same purpose they sing to it, or dance it about. Now are not these powerful stimuli exhausting irritability, which predisposes to sleep? The partial abstraction of the stimulus of vital air also produces the same effect, and more immediately, which was an improvement in medicine, first suggested by you, and will, probably, in cases where stimuli are to be feared, supersede the use of opium: in the mean time it may not be disadvantageous to know how to obviate the after-evil of this prevailing medicine.

‘ R. I. THORNTON.’ P. 45.

In the next case, that of major Braithwaite, we are informed by himself, that he drank down by mistake two ounces of laudanum. He drank warm water in large quantities.—The apothecary was sent for, and he took several strong emetics before he brought the laudanum from his stomach. He afterwards had a profound sleep, and very early in the morning inhaled the vital air which was administered by Dr. Thornton, who also ordered him to drink lemonade, which, from the weak state of his stomach, was almost as speedily rejected, but *perfectly* sweet to the taste, and so *deprived* of all acidity, as left him no room to doubt that what he cast up was only sugar and water. This was frequently repeated with always the same result. In the evening he ate his dinner without any sensible difference, and felt the next day much as usual.

Dr. Thornton concludes from a variety of circumstances, that opium disoxygenates the system. Upon this idea his practice in the above case was founded; and if the case is accurately related, there can be no doubt that the speedy recovery of Mr. Braithwaite was very extraordinary.

The next case is that of Mr. Boothby Clopton, who laboured under asthma, and attributes his recovery to the inhalation of vital air.

Mr. Cooper acknowledges that he found great relief, in weakness of sight of long continuance, from the breathing of vital air.—He made use of the air for another complaint, that of a kind of tumors, ‘which were very slow to suppurate, and when they did, produced only a watery discharge, and a fore that took a long time in healing.’—These, we are told, were brought into a healing state, and ultimately cured by means of the vital air.

Mrs. Benham, of Fore-street, inhaled the vital air. She had been from her youth much distressed with a nervous head-ach, and weak digestion. She thought that it removed a weight from her stomach,—that her spirits were better, and her appetite mended; but her head-ach continued the same. Her sight, she assures us, was also temporarily relieved.

Mrs. Broomhall acknowledges that she was cured of a bad head-ach by means of vital air.

Mr. Cotterel, of King-street, Westminster, inhaled vital air, and used other remedies, with relief of what seems to have been a dyspeptic and hypochondriacal affection.

In a letter to Dr. Beddoes, Dr. Thornton mentions that he found the vital air of great use in a case of pregnancy, attended with vomiting, fainting, and convulsion fits.

Dr. Thornton, in writing on the subject of impaired organs of sense, begins in the following manner—

‘From the very quick restoration to sight of the blind boy, whose case I have before related, where there was water oppressing the brain, and from the case of Patterson, it was generally rumoured abroad, that *gutta serena* yields to the powers of vital air.—This report gained the more credit, as a lad, who had been deaf—so deaf, that he did not even hear the Tower guns, though placed under them when they were firing, and whose mouth was drawn awry—by inhaling the vital air had entirely recovered the right position of his mouth, and could distinguish loud sounds, as the Rev. Mr. Townsend and many others witnessed.’
P. 58.

Dr. Thornton then proceeds to mention the case of a lady, whose sight was amended by the use of vital air.

Dr.

Dr. Thornton next proceeds to mention the beneficial effects which he had experienced from yeast in febrile cases.

Mr. Phipps, surgeon, mentions the case of a lady, who laboured under chronic inflammation of the eyes, attended with dyspeptic symptoms and difficulty of breathing. He concludes by stating a curious circumstance—

‘ I had frequently been in the habit of scarifying the inside of the lower eyelids, from which she always found temporary relief. Prior to the exhibition of the vital air, the blood possessed so few red particles, that it scarce tinged the handkerchief, and appeared more like the stain from yellow serum than from blood. After she had taken the air for some days, it gradually assumed a redder colour, and at last regained its proper red appearance; a strong proof this, of the power of oxygene to change the nature of the blood.’
P. 71.

Case of Miss Stephens who acknowledges, in a letter to Dr. Beddoes, her recovery from a state of extreme debility and low spirits by the inhalation of vital air.

Mr. Barr mentions the case of a woman who used the hydro-carbonate gas for an affection of the chest which seems to have been attended with some degree of inflammation. We are very candidly, however, informed that she also took laudanum and James’s powders, and that she lost 6 ounces of blood.

Dr. Darwin, in a letter to Dr. Beddoes, observes that ‘ in recording the efficacy of new medicines, cases in which they do not succeed, are useful as well as those in which they do.’ We confess that we should be happy to think that Dr. Beddoes has taken as much pains to procure attestations of cases in which his remedies have failed, as of those in which they have succeeded. But this is more than can reasonably be expected. Dr. Darwin proceeds to mention a case of hydrothorax which terminated fatally, but in which a man breathed ‘ oxygen which was undiluted, and took about six or seven gallons every day for about a fortnight without any apparent effect, except that at last one parcel of air disagreed with him, which was probably owing to some inflammable material, which had incautiously been mixed with the Exeter manganese in putting it into the tube.’ That so large a dose of undiluted oxygen gas should have had no effect whatever, might lead to a doubt as to the surprising efficacy which we are taught to expect from comparatively minute quantities. It must be acknowledged, however, that the most potent drugs, in particular cases and constitutions, seem to be almost devoid of activity. Dr. Darwin also mentions the case of a young married lady who was much relieved of an excessively bad head-ach by the inhalation of oxygen gas.

Dr. Pearson relates the case of a young woman who laboured under epilepsy to a great degree. He writes to Dr. Beddoes, and observes—'In the instance of epilepsy of which you have given an account in one of your publications, the symptoms were aggravated by oxygen air. In the present case, if it did no good, it did no harm.'

We next find, related by Dr. Carmichael, the sequel of I. T.'s case, who is finally restored to health.

In a letter from Mr. Rolph, surgeon, we are presented with a case of debility attended with much pain, the nature of which does not seem evident. The man inspired vital air, and at the same time, from whatever cause, experienced great relief.

The case of the much-lamented Dr. Crawford is next mentioned. Dr. Crawford used the hydro-carbonate air, and thought that it corrected the offensiveness of the expectoration.

The following particulars are worthy of observation—

'I tried by way of experiment how long I could retain one inspiration of common atmospheric air, with a stop-watch before me, and found it to be twenty seconds. I then inhaled common air mixed with nearly an equal part of oxygen air which I suppose enabled me to retain it 32 seconds. Lastly, I inhaled oxygen, such as manganese yields. This was retained, by nearly the same effort 55 seconds, without that sensation of heat in the stomach, which resembled the feel occasioned by weak peppermint-water, and which I had experienced before, upon inhaling diluted oxygen.' P. 91.

Mr. Edgeworth thought that a recent catarrh was much relieved by breathing a bag of modified air. The quantity of air respired was five quarts of hydrogen, with near 35 of common air.

Next follows a letter from Mr. Sandford, on the external application of gasses.

We are next told of a fore leg cured by inhaling the vital air, and also of a bad eruption of the face, removed by the same remedy.

Dr. Thornton recommends the dilution of the variolous matter used in inoculation, and mentions two favourable cases in support of his opinion.

In a letter from Mr. Barr, we are presented with a case attended with the usual symptoms of hydrothorax, cured during the use of oxygen gas. Digitalis and angustura were also employed.

A case of pituitous asthma relieved by oxygen gas.

After having related the contents of this publication as much at length as the nature of our plan will admit, we shall

not

not undertake to decide, whether or not the use of airs in diseases will ever become an important branch in the practice of medicine. On the one hand we are afraid of inspiring an improper confidence, and, on the other, of throwing an impediment in the way of those who possibly may materially contribute to the mitigation of human sufferings. It is certainly right, however, that new remedies should be applied in cases which may be considered as desperate; in such a case what man would refuse to submit to an experiment, which promises the possibility of recovery, or even of temporary relief? That many have experienced relief from the inspiration of the different gasses, may be considered as certain; and in most of the cases in which they have been employed, recovery was next to impossible.

Letters written during a short Residence in Sweden, Norway, and Denmark. By Mary Wollstonecraft. 8vo. 4s. Boards. Johnson. 1796.

MRS. Wollstonecraft is already known to the public as an ingenious writer, though not always correct either in her sentiments or her style. The present work, containing an account of a tour through Sweden, Norway, and Denmark, is interesting.

‘A person has a right, (it is observed in the prefatory Advertisement) I have sometimes thought, when amused by a witty or interesting egotist, to talk of himself when he can win on our attention by acquiring our affection. Whether I deserve to rank amongst this privileged number, my readers alone can judge—and I give them leave to shut the book, if they do not wish to become better acquainted with me.’ p. iii.

The plan professed by Mrs. Wollstonecraft, is—

‘Simply to endeavour to give a just view of the present state of the countries I have passed through, as far as I could obtain information during so short a residence; avoiding those details which, without being very useful to travellers who follow the same route, appear very insipid to those who only accompany you in their chair.’ p. iv.

The design, allowing for the transient residence of the author in the countries described, seems to be well executed. The characteristic manners of the inhabitants, and the most striking features of the country, appear to be selected with judgment, and delineated with taste and feeling. The account of Norway is more particularly interesting, from this country having been less explored, and also, from the minds
of

of the natives being less fettered and pallied under the immediate iron hand of despotism.

Severe criticism might perhaps object to a want of method, and arrangement in some of our author's accounts and observations : but we are not certain whether this is not more than compensated by the lively interest which is excited by this artless and apparently unstudied species of composition ; the epistolary form of writing, likewise, admits of great latitude in these respects, and renders a degree of familiarity not ungraceful.

We subjoin the following specimens of the writer's powers of description—

‘ Behold us now in Norway ; and I could not avoid feeling surprise at observing the difference in the manners of the inhabitants of the two sides of the river ; for every thing shews that the Norwegians are more industrious and more opulent. The Swedes, for neighbours are seldom the best friends, accuse the Norwegians of knavery, and they retaliate by bringing a charge of hypocrisy against the Swedes. Local circumstances probably render both unjust, speaking from their feelings, rather than reason : and is this astonishing when we consider that most writers of travels have done the same, whose works have served as materials for the compilers of universal histories. All are eager to give a national character ; which is rarely just, because they do not discriminate the natural from the acquired difference. The natural, I believe, on due consideration, will be found to consist merely in the degree of vivacity or thoughtfulness, pleasure, or pain, inspired by the climate, whilst the varieties which the forms of government, including religion, produce, are much more numerous and unstable.

‘ A people have been characterized as stupid by nature ; what a paradox ! because they did not consider that slaves, having no object to stimulate industry, have not their faculties sharpened by the only thing that can exercise them, self-interest. Others have been brought forward as brutes, having no aptitude for the arts and sciences, only because the progress of improvement had not reached that stage which produces them.

‘ Those writers who have considered the history of man, or of the human mind, on a more enlarged scale, have fallen into similar errors, not reflecting that the passions are weak where the necessities of life are too hardly or too easily obtained.’ P. 57.

‘ We were a considerable time entering amongst the islands, before we saw about two hundred houses crowded together, under a very high rock—still higher appearing above. Talk not of bastilles ! To be born here, was to be bastilled by nature—shut out from

from all that opens the understanding, or enlarges the heart. Huddled one behind another, not more than a quarter of the dwellings even had a prospect of the sea. A few planks formed passages from house to house, which you must often scale, mounting steps like a ladder, to enter.

‘The only road across the rocks leads to a habitation, sterile enough, you may suppose, when I tell you that the little earth on the adjacent ones was carried there by the late inhabitant. A path, almost impracticable for a horse, goes on to Arendall, still further to the westward.

‘I enquired for a walk, and mounting near two hundred steps made round a rock, walked up and down for about a hundred yards, viewing the sea, to which I quickly descended by steps that cheated the declivity. The ocean, and these tremendous bulwarks, enclosed me on every side. I felt the confinement, and wished for wings to reach still loftier cliffs, whose slippery sides no foot was so hardy as to tread; yet what was it to see?—only a boundless waste of water—not a glimpse of smiling nature—not a patch of lively green to relieve the aching sight, or vary the objects of meditation.

‘I felt my breath oppressed, though nothing could be clearer than the atmosphere. Wandering there alone, I found the solitude desirable; my mind was stored with ideas, which this new scene associated with astonishing rapidity. But I shuddered at the thought of receiving existence, and remaining here, in the solitude of ignorance, till forced to leave a world of which I had seen so little; for the character of the inhabitants is as uncultivated, if not as picturesquely wild, as their abode.’ P. 132.

‘Admiring, as I do, these noble forests, which seem to bid defiance to time, I looked with pain on the ridge of rocks that stretched far beyond my eye, formerly crowned with the most beautiful verdure.

‘I have often mentioned the grandeur, but I feel myself unequal to the task of conveying an idea of the beauty and elegance of the scene when the spiral tops of the pines are loaded with ripening seed, and the sun gives a glow to their light green tinge, which is changing into purple, one tree more or less advanced, contrasting with another. The profusion with which nature has decked them with pendant honours, prevents all surprise at seeing, in every crevice, some sapling struggling for existence. Vast masses of stone are thus encircled; and roots, torn up by the storms, become a shelter for a young generation. The pine and fir woods, left entirely to nature, display an endless variety; and the paths in the wood are not entangled with fallen leaves, which are only interesting whilst they are fluttering between life and death. The grey cobweb-

cobweb-like appearance of the aged pines is a much finer image of decay; the fibres whitening as they lose their moisture, imprisoned life seems to be stealing away. I cannot tell why—but death, under every form, appears to me like something getting free—to expand in I know not what element; nay I feel that this conscious being must be as unfettered, have the wings of thought, before it can be happy.

‘ Reaching the cascade, or rather cataract, the roaring of which had a long time announced its vicinity, my soul was hurried by the falls into a new train of reflections. The impetuous dashing of the rebounding torrent from the dark cavities which mocked the exploring eye, produced an equal activity in my mind: my thoughts darted from earth to heaven, and I asked myself why I was chained to life and its misery? Still the tumultuous emotions this sublime object excited, were pleasurable; and, viewing it, my soul rose, with renewed dignity, above its cares—grasping at immortality—it seemed as impossible to stop the current of my thoughts, as of the always varying, still the same, torrent before me—I stretched out my hand to eternity, bounding over the dark speck of life to come.

‘ We turned with regret from the cascade. On a little hill, which commands the best view of it, several obelisks are erected to commemorate the visits of different kings. The appearance of the river above and below the falls is very picturesque, the ruggedness of the scenery disappearing as the torrent subsides into a peaceful stream.’ P. 173.

‘ Do not forget that, in my general observations, I do not pretend to sketch a national character; but merely to note the present state of morals and manners, as I trace the progress of the world’s improvement. Because, during my residence in different countries, my principal object has been to take such a dispassionate view of men as will lead me to form a just idea of the nature of man. And, to deal ingenuously with you, I believe I should have been less severe in the remarks I have made on the vanity and depravity of the French, had I travelled towards the north before I visited France.

‘ The interesting picture frequently drawn of the virtues of a rising people has, I fear, been fallacious, excepting the accounts of the enthusiasm which various public struggles have produced. We talk of the depravity of the French, and lay a stress on the old age of the nation; yet where has more virtuous enthusiasm been displayed than during the two last years, by the common people of France and in their armies? I am obliged sometimes to recollect the numberless instances which I have either witnessed, or heard well authenticated, to balance the account of horrors, alas! but too true. I am, therefore, inclined to believe that the gross vices which I have always seen allied with simplicity of manners, are the concomitants of ignorance.’ P. 215.

MONTH-

MONTHLY CATALOGUE.

POLITICAL AND ŒCONOMICAL.

Existing Circumstances; or, the Order of the Day exemplified, in two Instances of Political Inconsistency, with regard to the Roman Catholics and Non-jurors of Great Britain. To which are added, Comments and Observations upon the recent Outset of a War-Minister at Quiberon Bay, and Isle de Dieu. Addressed to the most unprejudiced Nobleman in Great Britain. By Christopher Plainse, Author of "Better late than never." 8vo. 1s. Johnson. 1795.

Mr. Plainse arraigns the conduct of Mr. Windham, the supposed adviser of the Quiberon expedition, for want of previous knowledge and foresight, and his colleagues for the preference they give to the services of French Roman Catholics, while they affect to be jealous of the British Roman Catholics, and Non-jurors. There is much sound argument in this pamphlet: but the *sense* would have been more plain, if the author had condescended to employ the grace of simplicity, instead of a turgid and inflated language, 'full of sound and fury.'

The Stocks examined and compared, or a Guide to Purchasers in the Public Funds; containing an Introduction, in which the Origin and Nature of the Public Debts are explained, and useful Information is given relative to the Management of the Business in the Funds. An Account of the Public Funds, from the Times of their Creation to the Year 1795, including the Imperial and Irish Annuities, transferable at the Bank of England, and the Stock of public Companies. And Five new useful and extensive Tables for the Purposes of examining and comparing the Perpetual Annuities, and the Long, Short, and Imperial Annuities with each other, at every probable Price, illustrated by Observations and Examples. Also a Statement of the National Debt, and an Account of the present Plan for liquidating the same. By William Fairman, of the Royal Exchange Assurance. 8vo. Johnson. 1795.

This is a very useful publication for all persons who are concerned with the stocks. The title-page is a sufficient analysis of the work. Every degree of information that may be required as to the days of managing business, the transfer days, the dividends due, brokerage, letter of attorney, &c. is to be found in these few pages; and a concise history of each part of our funds is given, which
seems

seems to be drawn up with equal judgment and accuracy. The tables have each respectively their use, and they are calculated to as much accuracy as the limits of the page allowed, and the wants of stock-jobbers require. In the first table we have the interest due on 100*l.* in the 3, $3\frac{1}{2}$, 4, and 5 per cents, for every day in the year. In this calculation farthings are excluded, and consequently there must be an error, which in small sums is of no great consequence: but when the stock amounts to many thousands, the error in some cases will exceed shillings. The interest for the first day, January 6, upon 100*l.* in the 3 per cents. is set down at two pence, which is rather more than the real interest. Every succeeding day's interest is made the same: but as in the course of a certain number of days the error would be considerable, at proper intervals it is corrected. Thus from January 6 to February 15 we have a series of numbers, in arithmetical progression, with common difference 2, and consequently on the 14th day of February the sum due on 100*l.* is 6*s.* 8*d.* According to this rule, on the next day the sum due would be 6*s.* 10*d.* but as the error from calculating the interest of 100*l.* for one day is now apparent, it is rectified, and the sum due on the 15th is set down at 6*s.* 9*d.* the nearest quantity to the real sum, the farthings being excluded. From this day we go on with an arithmetical series, common difference being 2, to May 18, when the sum due becomes 1*l.* 2*s.* 1*d.* that on the next day is not made 1*l.* 2*s.* 3*d.* but 1*l.* 2*s.* 2*d.* from which our arithmetical series proceeds as before to the end of the half year. The maximum of error consequently is on the last day of each series, and if the sum due on that day is multiplied by several thousand pounds, and the amount calculated by the common well-known method, the difference, though it bears a very small proportion to the interest, will be more than an exact stock-jobber would probably choose to lose. The former part of this table is liable in some years to increase this error, as the intercalary day in leap-year is necessarily omitted: but notwithstanding these things, which were inevitable in a work like this, the table will be found very useful by the generality of purchasers in the funds.

The next tables we consider of very great importance, as they shew at one glance the relative values of stock in the different funds, according to the current price of the day. Thus the papers tell me that yesterday, January 29, stock bore the following prices:— 3 per cent. conf. $68\frac{3}{8}\frac{1}{8}$; 4 per cent. conf. $85\frac{3}{8}\frac{3}{4}$; 5 per cent. $100\frac{1}{2}\frac{5}{8}$. On looking at the tables, it appears that when the three per cent. conf. are between $68\frac{3}{8}$ and $68\frac{1}{8}$, the 4 per cents. should be between 91*l.* 3*s.* 4*d.* and 90*l.* 16*s.* 8*d.* and the five per cents. between 113*l.* 19*s.* 2*d.* and 113*l.* 10*s.* 10*d.* the interest being between 4*l.* 7*s.* 8*d.* and 4*l.* 8*s.* 0*d.* for 100*l.* real money; consequently the reader can calculate with ease the advantages to be derived by his mode of purchasing.

Annexed

Annexed is a statement of the national debt as it stood at Midsummer 1795, the sum of which is made to be *three hundred and twenty-two millions, fifty thousand, five hundred and eighty-four pounds, eleven shillings and nine-pence farthing*; for the interest and management of which sum, the nation pays annually *twelve million, two hundred and thirteen thousand, nine hundred and twelve pounds, fourteen shillings and three-pence*. But here it is to be observed, that this is the sum of all the capitals in the different funds, without regard to the difference of value in each fund. The amount of the national debt in real money is much greater, and may best be calculated by considering what capital is necessary to produce the interest annually paid by the nation. The consequence of this immense debt is, that the lower classes in society are burdened with taxes; and that the monied men in the city, instead of being employed in useful and honourable commerce, waste their time in pitiful speculations, and in a species of gaming more injurious to their country than the E O or the Pharaoh tables. Disgraceful as we think this species of gambling to be, we are glad to find, that, by the publication before us, persons will be brought more on a level, and be less liable to be cheated by the manœuvres of the stock-jobber.

Our last Resource! or, the only Means left to obtain an Honorable Peace; containing the Substance of some detached Reflections which have been originally submitted to the First Lord of the Admiralty, on the Necessity of rendering all the Military Establishments of Great Britain subservient to Maritime Operations, with a summary View of the Situation of this Island, after the Conquest of Holland. By the Author of "Better late than never." 8vo. 1s. Jordan. 1795.

It is the opinion of this author, that, however visionary the idea of an invasion from France, during our contest with America, might have been, the possibility or probability of such an attempt now is by no means chimerical. The wide range of opposite ports, the alarming increase of our enemies' shipping, and their excess of population, bring the war to our coasts, with all the melancholy impressions of what may be done by numbers. The safe possession of Holland and the Low Countries will not only insure to the French a command of the North Seas, but likewise afford them an opportunity to act with their navy, as they have already too successfully done with their army, and they will be enabled to *outflank*, as he terms it, the island of Great Britain. He therefore recommends an increase of our navy, and the direction of our whole attention to maritime operations, and contends for a mode of manning the navy, less obnoxious than pressing.

Conciones ad Populum. Or Addresses to the People. By S. T. Coleridge. 8vo. 1s. 6d. Bristol. 1795.

Of the former of these we have had occasion to speak before, and we spoke in terms of approbation.

In the second address our orator gives an affecting and animated description of the crimes and distresses of the present war. We lay before our readers the closing paragraph—

‘ Such in addition to the evils attending all wars, are the peculiar horrors of the present. Our national faith hath been impaired ; our social confidence hath been weakened, or made unsafe ; our liberties have suffered a perilous breach, and even now are being (still more perilously) undermined ; the dearth, which would otherwise have been scarcely visible, hath enlarged its terrible features into the threatening face of Famine ; and finally, of *us* will justice require a dreadful account of whatever guilt France has perpetrated, of whatever miseries France has endured. Are we men ? Freemen ? rational men ? And shall we carry on this wild and priestly war against reason, against freedom, against human nature ? If there be one among you, who departs from me without feeling it his immediate duty to petition or remonstrate against the continuance of it, I envy that man neither his head nor his heart.’ P. 67.

Mr. Coleridge possesses ingenuity and good sense. We would advise him to study correctness, and to guard against the swell in composition.

The Plot Discovered ; or an Address to the People, against Ministerial Treason. By S. T. Coleridge. 8vo. 1s. Bristol. 1795.

In this address our orator considers the nature of “those two dreadful Bills” that were lately passed ; the one of which he says was an attempt to assassinate the liberty of the press, the other to smother the liberty of speech. In the course of this address, several ingenious observations are made.

Mr. Coleridge observes—

‘ Governments have assumed many different forms ; but in their essence and properties, all possible modes of government are reducible to these three : government *by* the people, government *over* the people, and government *with* the people.

‘ The government is *by* the people, when the affairs of the whole are directed by all actually present ; as among the American tribes, and (perhaps) in Athens and some other of the ancient Grecian states, or by all *morally* present, that is, where every man is represented, and the representatives act according to instructions.

Such,

Such, I trust, will be the government of France. France! whose crimes and miseries posterity will impute to us. France! to whom posterity will impute their virtues and their happiness.

'Government *over* the people is known by the name of Despotism, or arbitrary government: which term does not necessarily imply that one man possesses exclusively the power and direction of the state, for this is no where the case. The Grand Seignior has his Divan: nor does even the king of Spain dare act in direct opposition to the wishes of the priests and grandees; who in *every* country influence the measures of the government, and partake in its rapine. Despotism is that government, in which the people at large have no voice in the legislature, and possess no other safe or established mode of political interference: in few words, where the majority are always acted upon, never acting.

'The *third* mode is government *with* the people. This ought to be a *progressive* government ascending from the *second* mode to the first: at least, it is bad or good according to its distance from, or proximity to, the first mode.' P. 33.

A Remonstrance in Favour of British Liberty. Addressed to the Right Hon. W. Pitt, First Lord of the Treasury, &c. By a Country Gentleman. 8vo. 1s. Symonds. 1795.

This Remonstrance was probably published while Lord Grenville's and Mr. Pitt's Bills were under discussion. It contains many forcible arguments against them, partly drawn from their inefficacy for the intended purpose, and partly from their being an infringement on the Bill of Rights, an inroad on the constitution, and a libel upon the loyalty and good sense of the nation. The author is warm, without being intemperate, and although he advances nothing new, his style is calculated to engage the attention.

Abstract of the History of the Clergy during the Revolution in France. Dedicated to the English Nation. By the Abbé Barruel, Almoner to her Most Serene Highness the Princess of Conti. Published in French, 1793, and since translated into English. 8vo. 1s. 6d. Robinsons. 1795.

Contains the substance of a publication mentioned in our last month's Review (p. 60.), which, being written in a diffuse manner, very well admitted of an abstract.

The Last Advice but One, of a Lover of the British Constitution, to all Lovers of the said Constitution, respecting the new Sedition and Treason Bills. 8vo. 6d. Symonds. 1795.

The advice of this author, which he terms *The Last but One*, is that the people submit to the Bills, otherwise 'they must join, n
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spite of their teeth, the London Corresponding Society, and the cursed Jacobins, in resistance; and if they do not submit, they put all that is substantial into danger, to avoid a merely temporary evil, the Bills being in force only during his majesty's natural life: 'and although we know (by sad experience, one might say, by a figure of speech) that he is infallible, we know also, he is not immortal. When, therefore, he shall be ripe for glory, and unhappily the time must come when he shall be so, you will be free. He will enter into eternal life, and you into your liberties, together.'—This, we apprehend, is a sufficient specimen of the wit and spirit of this pamphlet.

A Letter addressed to the Rev. Robert Blyth, on his late Publication of a Speech delivered at the Castle at Oakham, on the Nomination of a proper Person to represent the County of Rutland in Parliament. 4to. 1d.

The effusions of county politics are of little or no consequence to the public at large. We see that Mr. X. Y. the author, is in a great passion: but he does not give us data enough to determine whether he is in the right or in the wrong.

Lucifer's Lectures: or, the Infernal Tribune. Advice from Hell. Price a good Six-pence, &c. 8vo. Sudbury. 1795.

The Devil, we are told, can assume what disguise he pleases. He appears here in a threadbare suit, formerly the property of Dean Swift: but 'the Devil was a liar from the beginning,' and this new attempt will not rescue his character.

The Quartern Loaf for Eight-pence; or, Cut and Come again: being Crumbs of Comfort for all true Reformers. By Jack Cade, jun. Citizen and Jacobin. Dedicated to the Marquis of Titchfield. 12mo. 8d. Crosby. 1795.

Another attempt to be *vastly witty*; and such wit as we may suppose hereditary in the family of Jack Cade, is displayed here with every advantage it is capable of receiving from the more modern language of Dyot-street and Petticoat-lane.

An Account of the Proceedings of the British Convention: held in Edinburgh, November 19, 1793. 12mo. 6d. Eaton.

Why this newspaper account of the proceedings of the British Convention is published in its present shape, defies all power of conjecture. While, with every lover of the British constitution, we regret the severity with which some of the members of this convention were treated, we do not think it possible to peruse this burlesque imitation of the French legislation, with gravity. The *finale* of the convention is thus related—

'The

'The members of the convention made several unsuccessful attempts at another meeting, but the high hand of illegal authority so harassed them, that they were obliged to give up the contest.

'Besides those citizens mentioned in the proceedings of the convention, as having been dragged out of their beds and carried before the sheriff of Edinburgh on the same, and next day, the following citizens were added to the number, viz. M. C. Browne, and William Moffatt.

'Mess. Skirving, Margarott, and Gerald, after the most bold and animated defence, were by juries, the legal nomination of whom they contested, found guilty of the crimes, previously committed by the Duke of Richmond, and William Pitt, and by the humane court of Justiciary of Scotland sentenced to be transported for fourteen years to Botany Bay: citizens Scott and Callender did not appear upon trial, and were outlawed: citizen M. C. Browne, continued in Scotland until the date of his surety elapsed and was not brought to trial. Charles Sinclair was brought forward to trial, but the diet was deserted against him, and he was set at liberty. William Moffatt, William and George Ross, were not brought to trial.

'All the above mentioned citizens, except those sent to Botany Bay, have left the despotic government of Edinburgh, and now reside in London.' p. 58.

Remarques sur les Circonstances de la Guerre, telles qu'elles paraissent être dans la quatrième Semaine du Mois d'Octobre, 1795. 8vo. 2s. Walter. 1795.

A translation of a pamphlet ascribed to the pen of Lord Auckland, reviewed in our last volume, p. 321.

A short Inquiry into the Nature of Monopoly and Forestalling. With some Remarks on the Statutes concerning them. By Edward Morris, Esq. Barrister at Law. 8vo, 1s. Cadell and Davies, 1795.

Mr. Morris objects, and, in our opinion, with great justice, to the notions that are usually propagated among the populace, in times of scarcity, respecting monopolies. He contends that the dealers in corn are more interested than any other persons in providing the market with a constant and equal supply, and he traces, in a very sensible manner, the influence of their labours, and the sources of their profits. This pamphlet, although professedly written to correct popular prejudices, is more particularly calculated for the legislators, to whose consideration we would wish to recommend it. His remarks on the existing statutes, and on those regulations which have been more recently proposed, are highly deserving of attention.

NOVELS.

The Wanderings of the Imagination. By Mrs. Gooch. In two Volumes. 8vo. 6s. Sewed. Crosby. 1796.

Those were little acquainted with the nature of the human mind, who connected the idea of happiness with that of rest.

He who has nothing to wish, to hope, nor to fear, (truly said the late Dr. Johnson) wants the radical principle of happiness.

To beguile the languor of retirement, and escape the misery of *ennui* in an interval from active employment, Mrs. Gooch resigned herself to the wanderings of her imagination.

‘Idleness, (she justly observes) if not the root of all evil, is at least the bane of all good; and however the spirits may be depressed by misfortune, or the body harassed by fatigue, the mind, still active, will rather create visions, and pursue phantoms, than subjugate itself to a total oblivion of all the blessings of this life.’ P. iii.

‘I concluded then, that without wearying myself so as to deprive my mind of the repose it required, and at the same time to keep its powers in action, I might devote a part of my time to the recollection and recital of such of my Wanderings as could not be recounted without some topics for amusement, and some hints for instruction.’ P. vii.

These preliminary observations convey a just idea of the subsequent pages, in which no great powers of mind are displayed. The first volume contains an affecting story, which, if founded on facts, affords a shocking instance of human depravity, or rather, of the corrupt state of society. The general tendency of the work is to inculcate humane and benevolent sentiments.—But we know not what the fair author means, when, in declamatory periods, she talks of those whom nature made in hasty moments, and in her coarsest moulds,—whose ideas never *can* be enlarged, and whose sentiments are only conducive to encourage them in the pursuit of their groveling designs!—We do not conceive dame Nature to be so partial a goddess, nor so bungling an artist. One of the licensed abuses which our author animadverts upon—the insolence of servants, to whom it is not immediately convenient for the master or mistress to pay *exorbitant* wages due to them—might be easily obviated, if those, who call themselves their superiors, would have the discretion to confine their expenses within their incomes. We are aware that this is an unfashionable maxim: but the neglect of it necessarily involves consequences still more serious than those which Mrs. Gooch has stated—the insolence of *vulgar tradesmen* super-added to that of servants, and ultimate turpitude, disgrace, and ruin.

ruin. In the second volume, the writer's imagination wanders into the regions of fiction, and gives birth to an amusing little Spanish novel.

Antoinette, a Novel. In two Volumes. 12mo. 6s. Sewed. Lane. 1796.

Among the many novels with which the press is every day swarming, we are happy, when able to select a few, which afford amusement without endangering the morals, and instruction without the dulness of constant moralising. Of this number is *Antoinette*.

The title, however, should not lead our readers to suppose that this publication is of a political character. It has not the least reference to the affairs of France; and for this reason we could have wished it had appeared under another name: the present is apt to mislead readers.

The heroine is the daughter of a nobleman of the ancient family of the Percivals, barons of Arlington, that occupied Arlington castle, on the western side of the lake of Killarney, in Ireland. The principal incidents of the history pass in that picturesque and beautiful spot.

Antoinette is the daughter of Lord Arlington, by his first wife; several circumstances, for a long time mysterious and inexplicable, relating to the parents of the young lady, form a principal part of the plot, in the unravelling of which, considerable ingenuity is discovered. In the character of lord Arlington we contemplate those generous virtues that throw a lustre on exalted stations; and in lady Arlington we view a sensible female, who thinks the principal excellence of her sex consists in the cultivation of her understanding, and in an attention to her children. Both these characters, and indeed most of the others, are well drawn: though we think lady Arlington bears the absence of her husband rather too stoically, and several incidents are too hastily run over, particularly such as must have occurred during the lady's residence in London, a description of which would have afforded a degree of variety in the first volume. This omission, however, arises from the limits within which the history is related; for there is sufficient incident for three volumes.

The morality is unexceptionably pure; the principles are liberal; the reader is led on gradually to events interesting and striking; the language is in the main neat and correct, and the issue of the history fortunate and agreeable. On the whole, this novel has considerable merit; and we think the writer might display her powers of description a little more freely.

The latter hint we drop, because we understand this is the production of a lady, who is likely to favour the world with another novel shortly, and because we think the public will receive *Antoinette* as a favourable specimen of her abilities.

Interspersed are several little pieces of poetry, sonnets, tales, &c. With some of these we were not much pleased: a few of them are pretty, of which number we doubt not our readers will say is the following—

‘ TO ANTOINETTE,

‘ You say, dear maid, that you believe
The love I vow to you, sincere;
You hope my heart would ne’er deceive,
But to the vows I make adhere.

‘ Then faith and hope, ’tis plain, combin’d,
Thou dost within thy heart possess;
Let charity to these be join’d,
And with thyself my passion blest.’ Vol. ii. p. 247.

Austenburn Castle. In two Volumes, By an unpatronized Female, 12mo. 6s. Sewed. Lane. 1796.

Since Mrs. Radcliffe’s justly admired and successful romances, the press has teemed with stories of haunted castles and visionary terrors; the incidents of which are so little diversified, that criticism is at a loss to vary its remarks. The present work will not be found devoid of entertainment by those who have a taste for such compositions.—But we could wish the writers, who mingle history with fiction, would pay a little more regard to truth. Why Godfrey of Bouillon, the pious and virtuous hero of the crusades, should be held up as a monster of atrocity, by the fair author of *Austenburn Castle*, is a question that we are unable to solve.

The Fate of Sedley: a Novel, by the Author of the Offspring of Ruffel. In two Volumes. 8vo. 6s. Sewed. Lane. 1795.

We must not presume to give an opinion of this work, the author of which declares, that from such fastidious, pedantic egots, as the critics, liberality of sentiment is not to be expected.

We feel no inclination to disappoint this writer’s expectation, and therefore, to escape her censures, shall wisely determine on silence.

R E L I G I O U S.

Two Discourses, delivered in the Chapel of the Asylum for Female Orphans; on Sunday the 8th, and Sunday the 15th of November, 1795. By the Rev. Septimus Hodson, M. B. Rector of Thrappston, Chaplain of the Asylum, and Chaplain in ordinary to his Royal Highness the Prince of Wales. 8vo. 6d. Martin and Bain. 1795.

Ecce iterum Crispinus! “Still harping upon my daughter.”—The object of Mr. Hodson’s address, noticed in our last Review, appeared

appeared to be to persuade the public that there was no such thing as a monopoly of corn, and that the retailers of that article were even engaged in a *losing* trade. The object of these discourses is to denounce the curses of the poor against the monopolists; and yet in the conclusion of the first of them, he wishes 'not to be understood to insinuate in the most distant manner, that the present distress originates with, or is kept up by, the crime of monopoly.'—Why then preach and print against a vice which does not exist? The *learned* divine might as well have *amused* himself with composing a sermon against man-eating.

The style of these sermons is not only destitute of force and beauty, but abounds in similar inaccuracies with those which we have pointed out in the other pamphlets of this writer. 'The rich are accused of luxury, and the trader *in* the several articles of monopoly.' Here is evidently wanted something to complete the sentence, or the construction is vicious. We do not much relish the harsh metaphor of 'a curse falling on a coffin;' and the frequent introduction of Ahs! Ohs! and other exclamations, is certainly false pathos. Mr. Hodson, we observe, assumes the regal style—'Hitherto *we* have confined *ourselves*.' This style may be properly enough adoted by Reviewers, who are supposed to speak in their collective capacity; but when an individual, appearing in his own person and individual character, expresses himself in these terms, it has the appearance of conceit or affectation. We earnestly hope that our author will attend to our advice, and furnish himself with Lowth's grammar, and Dr. Blair's Lectures, or Campbell's Philosophy of Rhetoric.

A Sermon addressed to the People, pointing out the only sure Method to obtain a speedy Peace and Reform. By Lady Wallace. 8vo. 6d. Reed. 1795.

From 1 Peter, ch. ii. v. 13. *et seqq.* this *divine* in *petticoats* preaches the doctrine of submission to rulers, and to all that are in authority, as the only sure method to obtain a *speedy peace* and *reform*. This, it must be confessed, is no new doctrine; and we are compelled to add, that it derives no aid from the composition before us, which, as a sermon, or political discourse, is totally destitute of every popular requisite.

War the Stumbling-Block of a Christian; or, the Absurdity of defending Religion by the Sword: a Sermon on the public Fast, February 25, 1795. By the Rev. J. H. Williams, LL. B. Vicar of Wellsbourne, Warwickshire. 8vo. 1s. Robinsons. 1795.

We have formerly had occasion to speak of the talents of Mr. Williams in terms of high commendation, and we regret that the present

present publication has been accidentally delayed. As the war, however, still continues, the exhortation is yet in season; and perhaps more so than it would be at another period, when the *original* causes of the present war are *professedly* given up by ministers, but when we can easily foresee that the interest of Britain will be sacrificed, as it always has been, to the views of *foreign princes*; and when the claims of the emperor on the Netherlands (in which we have not the most remote interest, as it cannot be of the least consequence to us in whose hands they remain) will be made an excuse for protracting this most disastrous contest.

We do not approve of introducing politics on any occasion into the pulpit; but certainly when they are introduced, the *Christian* minister is never so much at home as when he preaches against war: indeed we do not see upon what grounds any man who *calls himself a Christian* can advance a single argument in favour of bloodshed and devastation.

The text is, 'Let no man put a stumbling-block in his brother's way:' and the preacher first addresses his audience, as 'citizens who have been excited to immoral animosities, agitated with unfounded jealousies, or perplexed between discordant principles;' and he proceeds to shew that the *people* of this country can have no possible interest or motive to wish the continuance of war. He next addresses them as Christians—

'I come next to address you as Christians, and not only as the people of England, but as the people of God, to take up the stumbling-block that is before you,—a carnal piety—a vindictive zeal—a worldly gospel—and a military Christ.—I impute not these to you, my brethren, as vices of your hearts, but as errors of your minds. Yet are they errors more fatal to religion than even the grossest vice.—Errors of principle, which by corrupting the first springs of action, and destroying the natural counterpoise of remorse, take away from the Christian every energy resulting from his faith, and leave him a morality more lifeless than that of the infidel. Our religion, I repeat it, is pure and peaceable; it rejoices in light and clearness, it delights in the open level plains of rectitude and simplicity; but ambition and avarice have dragged it into all the mazes of secularity: its blindfolded votaries pursue with heedless steps; they wander after it through the thorny coverts of hypocrisy, and even amidst the dark groves of idolatry; until at length a new scene opens to their view, and a field of battle is before them. To such a state are Christians now reduced—a state which I shall not venture to describe otherwise than in these two strokes of the Apostle's pen—"Without are fightings"—"Within are fears." P. 13,

He exposes in very strong terms the absurdity of pretending to *fight for religion, to fight for God!* and he concludes by enumerating

ing the real enemies with whom a Christian has to contend, and an exhortation to make a wise and proper use of the duties of the day.

‘ Yes ! Christians ! your religion is indeed in danger—in danger from domestic foes. Let me name to you some of the ringleaders of this seditious crew, these conspirators against your temporal and eternal peace.

‘ A spirit of intolerant and misguided zeal—a wilful blindness to the deformities of corruption—a profligacy of morals, and a contempt of manly principles—a bare-faced display of vice, and a servile imitation of luxury—an insolent affectation of public virtue, and a vile desertion from all the sacred duties of private life—a childish dread of salutary improvement, and a doting fondness for insipid forms :—these, I repeat, are your internal enemies ; which, whatever share they may have had in determining the nature of your unhappy war, have rendered at least your present humiliation but just and necessary. Just—as it regards the retributions of the Almighty ; and necessary—as it implies a reformation of yourselves.’

P. 30.

Whether ministers have mended the matter, or got rid of the absurdity, by changing the professed object of the war, we must leave to the good sense of our readers to determine. We engaged in the war, to *fight for religion* ; we understand we are to persist in it, to *fight for peace* ! ! !

England's Friend. By the Rev. Richard Taprell. 8vo. 1s. Dilly. 1795.

From Amos iv. 12. this author inculcates in an earnest and affectionate manner the necessity of national repentance. His design, he says, is not to amuse or entertain, but to be useful ; and as he writes in a plain and intelligible manner, and recommends religion from its importance to the eternal welfare of mankind, we are not without hopes that this little publication may be successful.

The Right to Life. A Sermon preached before the University of Cambridge, November 29, 1795, by Richard Ramsden, M. A. Fellow of Trinity College. 8vo. 1s. Rivingtons.

‘ What right have I to live ? ’—Some one of our readers may say—‘ what right have I to live ?—why, God has given me a sound body, and provisions to support it. I do not injure any one, and do not find any one disposed to injure me, much less am I disposed to injure myself by taking away my own life. I cannot find any right that I have to live ; but I must put you on the proof to tell me what right any one has to take away my life.’ We agree in this remark, and think, that if the preacher had entitled his discourse,

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The Right to take away Life, he might have got rid of the obscurity which prevails throughout almost the whole of his sermon. He talks a great deal of the value of life to an individual—of the language derived from it—of the right to life being a sacred right, a right of nature, a right of man—of the principle of vitality—of the right to life being common with us to the brute creation; but, after much circumlocution and some vague reflections on nature and rights, we come to this conclusion, that the right to take away the life of a man is founded on one of the commandments of God to Noah. In this we partly agree with our author: but, when we came to that which we presumed would be the main part of his reasoning, we felt ourselves entirely disappointed. The blood of the murderer is to be shed, because, it is said, 'God made man after his own image;' and this reason, which is the best that can be given, instead of being explained, affords an opportunity only to the preacher to expatiate on man's redemption, and, in case of pardon, on his re-entrance into Paradise, which have nothing to do with the question, how the creation of man in the image of God made it unjustifiable in any of the sons of Noah to take away the life of his brother.

That our author does not understand this passage, is pretty evident, from his pretending to find reasons for the commandment in the aggravating circumstances which may attend murder; and these rest on the dignity or situation of the person, who is murdered, in society. But the commandment of God had no relation at all to future ranks; it was given when there were only eight persons in the world; and the reason of it is founded on a privilege of human nature belonging equally to the prince and the beggar. 'Whosoever sheddeth man's blood, by man shall his blood be shed, because in the image of God was man created.'

The text is taken from the twentieth chapter of Exodus, where murder is simply prohibited; but our preacher does not seem to be aware, that in the Mosaic law many exceptions are made to the precept given to Noah, and it is permitted to the Jews to put to death criminals for a variety of specific offences. The subject deserved mature investigation, which might have led the author to consider the propriety of taking away the life of man under the dispensations of Noah, of Moses, and of Christ. The dispensations of Noah and Moses differ in this respect; and it is certain, that in the Christian kingdoms in Europe the taking away of life is not only not regulated by either of them, but differs in different countries. In this discourse no reference whatever is made to the Christian dispensation; and we might conclude, that our author thought the precepts of Noah and Moses, at the present day, of universal obligation.

We cannot enlarge farther to point out a variety of obscure expressions,

pressions, arising from the constant attempt in the writer to clothe a common sentiment in pompous diction, by which he falls continually into the figure, by the French called *verbiage*. He would hardly justify the murder of a priest; yet he says, 'the murder of the priest of God bears a pleading prayer to Heaven;' and instead of a pathetic dehortation against the crime of murder in general, the discourse concludes abruptly, with certain aggravations attendant on it. Thus it ends—

'Ten thousand thousand cords shall be drawn through the hearts of a people to the heart of the king. His security shall feed, strengthen, comfort all. When his heart bursts at the feet of the ungrateful conspirator, anguish like the piercings of the sword shall fill every bosom, desolations which cannot be calculated shall come.'

A Discourse occasioned by the Death of Alexander Christie, Esq. of Townsheld, late Chief Magistrate of Montrose; containing some Observations on the Progress of Religious Knowledge in Scotland, and on Mr. Paine's Age of Reason. By a Layman. 8vo. 1s. Johnson. 1795.

A very affectionate, and, we believe, a very just tribute is here paid to the memory of Mr. Christie: the colouring is perhaps too high, but the warmth of attachment is not easily repressed while the wound inflicted by a friend's death is yet bleeding. As connected with the subject, our author enters at large into a consideration of the state of religion in Scotland, principally with a view to bring forward the excellence of the unitarian principles, which he defends with considerable skill, though without advancing more than the common topics that are to be found in various tracts published and circulated by unitarian societies.

A Sermon preached at Worship Street, Shoreditch, October 18, 1795: being a sincere Tribute of Respect to the Memory of the Rev. Samuel Stennett, D. D. the Rev. Andrew Kippis, D. D. F. R. S. A. S. and the Rev. Rice Harris, D. D. to which are prefixed, a few Particulars of their Lives and Writings. By John Evans, A. M. Published by Request. 8vo. 1s. Crosby. 1795.

This discourse was published, the author tells us, at the request of his friends, though he had but very little time for the composition. We recommend to him, in future, to pay less deference to his friends' judgment, and not to trouble the public with a subject with which it is no ways concerned,—the employment of his time. He might have taken as much more time as he pleased, if he thought it requisite for the publication. The discourse is defective in the great essential of funeral orations, unity of design. The death

death of three supposed eminent men is the subject: but the attention of the reader is perpetually diverted from them to important topics indeed, *sed tunc non erat his locus*. Sixteen pages are taken up with some trite observations on the appropriate marks of a godly and a faithful man; and the nine last pages are a rhapsody on the love of Christ, drawn up on a different occasion, and printed some time ago. About three pages are given to the three deceased ministers, and the others are filled with miscellaneous observations.

Among the latter are hints on some remarkable circumstances which we hear have taken place in the dissenting interest. Several of the younger ministers have resigned their pulpits, and applied themselves to commerce, the bar, or literary leisure. On these young men the preacher uses an expression, in which he cannot, we think, be justified — ‘When young ministers desert the stations assigned them by providence.’ We would ask the preacher, on what grounds he supposes that providence had assigned to these young men a particular station in a meeting at one time, any more than the station which they occupy at present out of the meeting. In another place we are told, that these young ministers ‘have declined the honourable work of the sanctuary.’ Were they ever called, we ask, to the work of the sanctuary? if not, how can they be said to decline it?

The same impropriety of expression is used towards the three deceased ministers, who are said to have declined, ‘for conscience sake, the emoluments of an established church.’ We allow their merits to be considerable; but it does not follow, that, if they had been in the church, they would have enjoyed so great emoluments as fell to their share among the dissenters. We could point out in the church a man of the first eminence in literature, whose emoluments from his profession are not equal, we believe, to those of either of the three ministers from their respective meetings. Besides, Doctors Stennett and Kippis were at the head of their profession, and, by means of the *regium donum*, had a greater weight of influence with inferior ministers, than most bishops have over their clergy. The fact is, they were both brought up in the dissenting interest, and by their talents and industry were the ornaments of it: but with the same talents and the same industry, they might have passed through life in the established church, like many equally worthy characters, adorning their situation in humble obscurity.

There are many quaint expressions in this small discourse, which we point out to the writer, because by a little more care they may be avoided, and his style improved. He selects, he tells us, according to the custom of dissenters, a verse, ‘as a proper portion of scripture to be improved on this melancholy occasion.’ He may apply the verse to the occasion, or he may correct a mis-translation;
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but to improve a portion of scripture is an attempt bordering on presumption. In another place, the decease of the three ministers is called 'the subject of our improvement.' The preacher is 'obligated,' instead of obliged,—talks of 'numberless families, which he requests to dry up their tears,' and uses hard words, where easy ones might with great propriety be employed. We guess his meaning, when he tells us, that 'the most pious are not destitute of spiritual declensions;' but we wish him in future to study perspicuity of language, and simplicity of diction; and, before he attempts to shew his skill in another funeral oration, to consult a few of the best models left us by good writers, and not to disdain the precepts of the true masters of eloquence.

An Alarm to Britain; or, an Inquiry into the Causes of the rapid Progress of Infidelity, in the present Age. By John Jamieson, D. D. F. A. S. S. Minister of the Gospel, Forfar. 12mo. 2s. 6d. Dilly. 1795.

Different causes have been assigned for the growth of infidelity at different times, and according to the prevailing humour of polemical divines.—The strictly orthodox—the liberal divine—the unitarian—decide according to their ideas of the purity of the gospel: but whatever difference of opinion may prevail as to the *cause* of infidelity, it does not appear that any party has been successful in applying the remedy; and since the French revolution, the declaration of the former convention in favour of atheism, and the publication of the Age of Reason, we have been threatened with the total downfall of Christianity. In the event of such a catastrophe, the strictly orthodox, among whom Dr. Jamieson ranks, have most to fear, because, in all revolutions of religious opinion, they have parted with least. He is induced therefore to sound an *Alarm to Britain* on this critical occasion. His professed design is, not to enter directly into the controversy with deists, but to take notice of some things which seem to operate as causes or occasions of the increase of infidelity. He observes, that although these are in general denominated *causes*, it is not meant that they necessarily produce the evil referred to, or afford any proper excuse for it. The term is merely used in a lax sense, according to its frequent acceptation, as being so comprehensive as to include a variety of considerations, which could not otherwise so properly come under one denomination.

Some of these causes Dr. Jamieson states to have a more *remote*, and others a more *immediate* influence. Among the more *remote* causes, he enumerates the influence of popery, and its contradiction to reason; Arianism, in exhibiting a creature-god as the object of worship; Socinianism, in its treatment of scripture, its doctrine concerning

concerning the deity and an eternal state; its curtailing the evidence of revelation, subverting some of the strongest proofs of its necessity, idolising reason, and denying the truth of inspiration; the influence of the Arminian system, its connection with Socinianism and with popery, and its peculiar doctrines, respecting the reason of faith, depravity of human nature, divine sovereignty, free-will, and the operations of the spirit. To these causes, he adds, the modern plan of preaching; the worldly greatness of those who call themselves the servants of Christ; dishonest subscription of creeds and confessions; the practice of many invested with a sacred character; the law of patronage; the relaxation or perversion of church discipline; religious tests, as a qualification for civil offices; ceremonies of human invention in the worship of God; influence of human authority in matters of religion; divisions among Christians; unfaithfulness of parents and guardians of youth; erroneous method of education; viewing religion merely in a political light; temporising conduct of ministers of the gospel; frequency of oaths in civil transactions; and the false doctrine, that interest ought to silence the claims of justice.

Among the more *immediate* causes of the rapid progress of infidelity, he enumerates the pride of reason, and the unrestrained spirit of inquiry; the character of modern philosophy; the love of pleasure; false ideas of the character of a gentleman; a wish to avoid the appearance of superstition and fanaticism; contempt of divine ordinances; profanation of the Lord's day; a traditional faith, and mere form of religion; reading on one side of the question only; neglect of reading the scriptures, or reading them in an improper manner; profaning the language of scripture; stumbling at the falls or imperfections of the saints, whose history is recorded in scripture; resisting the evidence of facts in respect to human depravity; extreme assiduity of infidels; a little learning; and an uncommon spirit of innovation. He concludes with an address, written in a popular manner, in which some of the prejudices against Christianity are considered.

Such are the contents of this little volume. It is obvious that the author has entered into a very wide field, abridging the contents of many voluminous works, with a view to furnish a manual in favour of Christianity: it is no less obvious that Socinians, Arminians, and others, whom he ranks as enemies of Christianity, will readily concur with him in many of the above *causes* of infidelity, and that some things, which he denominates causes, are more properly effects, not so much of absolute infidelity or disbelief, as of an indifference in matters of religion, in persons whom, in every other respect, we are inclined to think good and virtuous. Dr. Jamieson is, if we mistake not, a presbyterian, and that of the strictest kind,—a *seceder* from the church of Scotland. He is of course

course inclined to see in that church, as well as in ours, certain causes of infidelity, which are not so obvious to the advocates for establishments. His intentions, however, appear to be so good, and his zeal seems so well supported by various reading, that we are not disposed to lessen the merit of the publication, by retorting the common charges of bigotry. If his work answers its purpose in any degree, the general cause will be promoted.

A Letter to the Rev. Mr. Ralph Churton, M. A. Rector of Middleton-Cheney, in Northamptonshire; on his Address to his Parishioners. From Francis Eyre, of Warkworth, Esq. 8vo. 2s. 6d. Robinsons. 1795.

By this account it seems, that Mr. Churton had made a very illiberal attack on a few catholics residing in his neighbourhood, who did not exceed eight in number. The present letter contains a reply to his pamphlet; and a very sensible, modest, well-written address it is. We mean not to enter into a discussion of the subject, but see ample proofs that Mr. Eyre is a man of learning, and, apparently, of great worth. The second part of this letter contains remarks on transubstantiation and saint-worship.

P O E T I C A L.

The Budget! Containing Scandalum Magnatum; or, the Graceful Apostate: a Poem. To which are annexed, Multum in Nullo; or, the Graceless Apostate: being a poetical Key to Court Preferences. And two Pilgrims begging Bread of the King! a plaintive and interesting Tale. 8vo. 1s. 6d. Eaton. 1795.

A contemptible farrago of those treasonable and seditious sentiments and vulgar abuse, which have been, we hope unjustly, attributed to certain popular societies. The mischief it might occasion, however, is obviated by its uniform dulness, which will probably prevent any person from giving it an entire perusal.

A Collection of Poems and Letters. 8vo. 1s. 6d. Sael. 1795.

A strange jumble of sense and nonsense, prosaic rhyme, and poetical prose. We do not here mean to apply the term poetical to the modulation of the periods, but to the flights of imagination in which the author so frequently indulges.

The author having favoured us, in the middle of this pamphlet, with an account and defence of his own publications, we shall let him speak for himself—

‘Willing to obviate an unfounded charge against my writings,

as if the principles maintained in them, would destroy the priesthood of all churches, I say, that no priesthood, nor altars, nor garments, nor sacrifices are commanded, but what every believer, a priest by faith in the Lord, can, and ought to perform for himself: there are no proxies, no substitutes in the gospel: nor is the Levitical priesthood succeeded by a second external priesthood, but by a spiritual worship in the living temples of our bodies. God dwelleth not in temples made by hands, nor ever did, so speaks Stephen, and Solomon before him. Acts vii. 44. Isaiah, chap. lvii. 15. a competent witness in his day at least, declares, "Thus saith the high and lofty one that inhabiteth eternity, I dwell in the high and holy place: with him also of a contrite and humble spirit." Is this now changed, and has the Lord forsaken all, but the palaces, thrones and mitres of the gospel-Levites, the first-born of this dispensation; while these dignified high-priests hold the Nethinims in the gospel-temples, and temple-ministry in as low esteem as the Gibeonites were under that of Solomon. But take consolation, ye *curatizing* Levites: you have a firm and zealous friend in your elder brother, the Bishop of Landaff. He will give you something more than soft words and smiling looks; he will not refer you to distant times, when providence may work a miraculous reform in your favour; but as he is *agminis instar*, a host in himself, he will fight your battles against your opponents, though they should all be like king Saul, from the shoulder and upward, higher than yourselves. His known inflexibility and greatness of mind will not rest, 'till he has placed you in a situation to live, as all the gospel-Levites ought to live, above poverty, and its companions, neglect and contempt. *Qualis ab incepto processerit, et sibi constet.* Should his disinterested efforts fail of due success, you have a city of refuge to fly unto, namely, the consolatory tract of your brother, Paley. This gentle shepherd, and calm philosopher in an easy chair, with some hundreds a year to fill his clerical purse, will furnish you with abundant reasons for contentment, even though you had no food and rayment for yourselves and families. So enchanting is his picture of being happily warmed in summer evenings, by the generous rays of the sun, which save fuel, with your children about you, that I wonder some of the great and rich of the world do not lay aside the pomps and vanities of this wicked world, and descend into the low valley of humble life, to taste the peculiar felicities of that station. Emperors have done it: popish cardinals, and prelates have thus acted, thinking, perhaps, by being poor in this world, they might more probably become richer in the other.

' You have, however, a source of consolation on two grounds: you cannot incur the danger of the wrath to come, by having two coats, and not giving one, unless this precept, ascribed to the Elijah of his day, the baptist John, be an interpolation: whether it be or not,

not, you have the invaluable privilege of being safe from the awful consequences. A second results from the difficulty of a rich man entering into the kingdom of heaven; for it is surely better to be even like Lazarus, than Dives; for it is very inconvenient, as a courtly preacher said, for the rich to die; surely somewhat more to be carried from a bed of down to a bed of fire. If these weighty reasons will not satisfy you, a very unreasonable tribe of men are you, and I must give up your cause to a better advocate.' P. 34.

A Call to the Country; inscribed to the Right Honourable William Wyndham, Secretary at War. 4to. 1s. Stockdale. 1795.

In this 'Call to the Country,' we are informed that the country hails Mr. Wyndham as 'her guardian and her guide.' The author may claim indulgences as a poet, which we should not grant, were he to pretend to be a politician.

M E D I C A L.

Hints respecting Human Dissections. 8vo. 1s. Darton. 1795.

The object of this anonymous pamphlet is to point out the impropriety of a bill brought into parliament to prevent the stealing of dead bodies. After having insisted on the necessity of frequent human dissections, the author very justly observes—

'This fact is indubitably established in the mind of every enlightened man: nevertheless, in the present year, a bill, entitled the Dead Body Bill, was brought into parliament, and supported by some of its members; calculated to augment the impediments to anatomical knowledge, by increasing fines and penalties on procuring dead bodies! By a perversion of language, this barbarous, because unscientific bill, was supported under a plea of humanity!—as if it were inhuman to acquire that knowledge which enables one man to remove or mitigate the miseries of another!

'Could this knowledge be annihilated by fines and penalties, what would be the consequence to one of these senators, were he accidentally to break a leg, or fracture the skull? In his anguish, would he not regret the want of that knowledge he had contributed to prevent or impede?' P. 10.

The author thinks that if this bill were to receive the sanction of parliament, a society might be instituted to counteract the difficulty of procuring dead bodies, all the members of which should engage to be dissected on decease. We entirely agree with him in thinking that such a society would most properly originate among medical men, but we cannot relish his proposal, that in order to

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procure subjects of the opposite sex, the wives of medical men ought to become 'female members.' Though we hope that all medical men would rejoice in the idea of contributing after death, as well as during life, to the alleviation of human misery, yet we believe that there are but few who have attained to such excellence of stoicism, as to wish their wives to be dissected for public benefit and information.

If the author really means what he writes, and is desirous that his opinions should be carried into practice, we would advise him the next time he addresses the public, to treat a subject shocking to the human feelings, less ludicrously.

M I S C E L L A N E O U S.

A Letter from Pennsylvania to a Friend in England: containing valuable Information with respect to America. By L. J. Jardine, M. D. 8vo. 1s. Dilly. 1795.

We cannot but wish that Dr. Jardine's friend had published this letter with a more modest title. '*Valuable information with respect to America,*' promises rather too much. The information is indeed much the same as that contained in Mr. Cooper's publication, and confirms our observation—'That America is the country for a poor and hard-working man, but that those who expect the ease and luxury of Europe will be disappointed.'

Our author's account of the French settlement on the banks of the Susquehanna is pleasing. Most of the settlers, he observes, had belonged to the constituent assembly; and the baron Beaulieu enjoys himself not less than in his former state, as the humble keeper of a tavern. At Loyal Sock he observes—

'The trees, which consist principally of hemlock, a species of pine, are from nine to twenty-seven feet in circumference, and one hundred to one hundred and twenty in height; the oak, the hickory, and the chestnut are not much less.' P. 16.

In the vicinity of Northumberland, he says—

'The expences of this situation would be nearly these: one hundred acres (which it seems are sufficient) at 3l. per acre, 300l. —100l. or less to be advanced at first, and the remainder in small sums, paying legal interest; but to those who can advance the whole, considerable allowance is made. Labour is procured at about two shillings a day; but labourers are scarce. The house and barn would cost about 200l.; and the stock, at first, about 100l. Families, while the house, &c. are preparing, might be accommodated with houses, or lodgings, at Northumberland, at a very moderate rate.' P. 19.

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In this account we are a little apprehensive that the wages of labourers is rather under-rated ; and they are indeed so scarce, that they are in some instances not to be procured at all, inasmuch, that if we are rightly informed, a respectable philosopher, who emigrated from this country, is obliged to guide the plough with his own hands. The following paragraph contains a summary of our author's information—

‘ You, perceive the Back Lands, as they are called, recommend themselves by the cheapness of their purchase, and the great probability there is of their being, in the course of time, of considerable value ; as all the Pennsylvania lands are now so rapidly rising in price, that within the last two years they have increased almost one-third. The difficulties, however, in the way of settling in so remote a situation, are so great, as effectually to deter me from undertaking it. The next resource is to the land in peopled parts of the state, the price of which, very highly cultivated and well built upon, is so much too high, as not to be at all an object of my attention : the price of two hundred acres of such a description is from two to four thousand pounds. It appears that the average price of good land, with little or no improvements, is about three pounds per acre. This is about the price which I think Europeans, unaccustomed to much labour, fatigue, and seclusion from the world, must give for that land and that situation which will render them comfortable and happy : I advise none of my friends to think of any thing else. I am also decidedly of opinion, from what I have seen, and from the enquiries I have made, that Pennsylvania is the most healthful state ; and that Northumberland is by far to be preferred to all the other counties of Pennsylvania ; as it is more healthful, and better situated with respect to the whole of the United States. I have no doubt that the land near the town of Northumberland is inferior to none.’ P. 21.

The account of the origin of the Indian war appears to us very candid, and the author gives it as authentic—

‘ At the time when the British governed this country, the line of separation between their property and that of the Indians was formed by the western waters ; that is, the Ohio and Allegany rivers. The Indians having, at that time, much more land than it was probable they would ever want, a treaty was made between them and the British, in which a pre-emption right to that land was secured to the British ; who, previous to the revolution, made no use of it. At the end of the American war, however, the British, in their treaty with the United States, guaranteed them the pre-emption right which the Indians had ensured to the British by their treaty. In consequence of this, many settlements have been formed on these waters under the protection of this government. But the Indians

considered that the British could, upon no just principle, transfer the right from themselves to any others; and molested the settlers to such a degree as to make it necessary for them to call upon this government for redress and protection. The United States immediately went to war with the Indians: the consequence was a treaty, by which they guaranteed the same right to the Americans. It is, however, certain that the British did instigate the Indians to this business, and did encourage them, by means of supplies of various kinds, to persevere in the war.' p. 23.

Candid and Impartial Strictures on the Performers belonging to Drury-Lane, Covent-Garden, and the Haymarket Theatres. Dedicated to that great Admirer and Patron of the Stage, his Grace the Duke of Leeds. 8vo. 2s. Martin and Bain. 1795.

This performance, we are told, was written for the purpose of investigating the several merits and defects of most of the London performers, and thereby ascertaining a proper opinion, and the precise extent of their separate abilities, and it is 'avowedly founded on the basis of candour and impartiality.' There certainly can be no better *basis* for a structure of this kind; but from the nature of the subject, it is impossible for us to judge how far the architect has succeeded. All that we can say is, that his style is not remarkable for strength, delicacy, or intelligibility. *Ex. gr.*—'MISS POPE—A dramatic *vestal*, do not doubt us, sceptic reader, at near the age we should suppose of *fifty*, and of talents pleasing, lively, and highly comic. Her person bad, but made more so of late by its increased corpulency. Her face not much engaging, and her voice bawling and unmusical. For all these defects, she has deservedly had possession of the town for many years.' It is not easy to conceive *pleasing, lively, and highly comic talents* united with a *bawling and unmusical voice*; nor that the lady should have been a favourite with the town for all these defects.

Remarks on those Passages in Mr. Belsham's Memoirs of the Reign of George the Third, which relate to the British Government in India. 8vo. 2s. Owen. 1794.

The part Mr. Belsham has taken, in his history, against Mr. Hastings, has drawn upon him this attack, understood to be by major Scott, the warm partisan of that gentleman. His strongest defence he rests on the broad basis on which Mr. Erskine placed it long ago,—that Mr. Hastings could not with justice be impeached by those who were content to enjoy the profits of his oppression. He attempts no more therefore than to prove him a good servant of the India company.

'Mr. Belsham expresses some surprise at a declaration often, as he says, repeated in substance in India, that "The riches and security

curity of the governors, and not the welfare of the governed, are, without hesitation, admitted and avowed to be the grand end and object of government."

' Mr. Belfham must know that this is, and ever has been, the principle by which this nation, and every other, has held, and ever will hold, foreign possessions.—The operation of this principle has prevented Bengal from enjoying a greater degree of internal prosperity than it does.—But even under the constant operation of this pernicious principle, the British government in India has been so attentive to the welfare and happiness of the people, that Bengal, in the last twenty years, has progressively increased in agriculture, population, and commerce, even under the dreadful devastation occasioned by the famine of 1770.—Such is the solemn evidence given by sir John Shore, the present governor general of Bengal, in Westminster Hall; with this addition, that he declared with all the confidence which conviction inspired, that the natives were more happy, their property better secured, and that they sustained less oppression, than under their own native sovereigns.

' But the principle alluded to is as broadly avowed, and ever has been so, in England, as in India.—The legislature avowed it in 1767, when they took four hundred thousand pounds a year from the company, as the nation's share of the surplus revenues of Bengal.—Mr. Dundas avowed it, every year that he opened his budget, and as often as he boasted that, for the fifteen last years, the resources of Bengal were more than five millions a year, and its expences three.—The legislature recognized the principle, when, in 1793, they took for the public, half a million a year from the surplus revenues of Bengal, on renewing the charter of the company for twenty years.

' I agree with Mr. Belfham that all governments ought to be instituted merely for the benefit of the governed, and that no money should be taken out of the pockets of the governed beyond what is requisite for those services in which the people have an important interest.—But no nation upon earth ever held a foreign dominion, except from an opinion that it was to derive some advantages from holding it.—The common sense of mankind, reasoning in the abstract, must be shocked at the idea of a few strangers from an island in the temperate, governing with absolute power, for thirty years, twenty millions of people in the torrid zone.

' What common interest subsists between Bengal and China, that so much of the productive labour of the former should be sent to the latter country every year, and without receiving the smallest return?—It was highly injurious to Bengal that so many of her millions should be transported to Madras and Bombay, during the last general war. It is contrary to every principle of justice, that Bengal should be taxed to the utmost, in order to send every year a million of surplus revenue to Great Britain, in the form of an investment

investment—yet Bengal does raise resources in her government two millions a year beyond her expences, because its sovereign, the British nation, has an interest totally distinct from, and utterly incompatible with, the welfare of Bengal.

‘Of what consequence is it to Bengal, that the proprietors of India stock should receive a dividend of ten and a half per cent. every year? or that half a million annually should be paid into our exchequer?—To effect these points, and to supply Bombay, Madras, and China, with money, the landed revenues of Bengal are kept up to three millions a year.—The monopolies of salt and opium are continued.—Benares pays four, and the nabob Vizier five hundred thousand pounds a year, to the British government.—Let us be guided by the pure principles of justice.—Let no more money be raised in Bengal, in each year, than is necessary to support its own government; it will then cease to be what Mr. Dundas has called it, “the brightest jewel in the British crown.”’

‘I care not one straw for the senseless clamour of orators who speak for a momentary purpose; but when an historian condemns a principle, he ought to determine where that principle originated, and by whom it has been encouraged.’

‘The infamy, as many term it, of the slave trade, now rests where it ought to do—not upon those who carry on the commerce under existing laws; but upon parliament, who framed and continues them.—If there be merit in acquiring and preserving India to Great Britain, that merit belongs to lord Clive, and to Mr. Hastings, and to many other valuable men. If there be infamy in the use which we have made of our dominion, that infamy rests with parliament.’ P. 5.

Major Scott goes on to accuse Mr. Belsham of having drawn his account from imperfect or partial sources, and from charges, some of which were brought *oratorically*, and not supported by subsequent proof. We have already expressed our opinion that Mr. Belsham, through the warmth of his virtuous feelings, has not been wholly free from blame on this occasion. The pamphlet contains much extraneous matter, and criticises Mr. Pitt nearly as much as Mr. Belsham. The author is very warm, and gives hard words: the *nonsense* of Mr. Belsham is a phrase that occurs continually. The expression is intelligible, however: but we would advise the author to strike out of his vocabulary the word *horrify*, which we believe is no where else to be found.

Guicciardini's Account of the Ancient Flemish School of Painting. Translated from his Description of the Netherlands, published in Italian at Antwerp, 1567. With a Preface, by the Translator. 3s. Crown 8vo. 5s. 4to. Sewed. Herbert. 1795.

We cannot more properly notice this article than in the concluding words of the Preface—

'The translator hopes this pamphlet will not be unacceptable to the connoisseur, especially since the excellent Anecdotes of Painting in England have excited such curiosity on the subject; and there are several notices here, relative to the art in this country, unknown to that work, to which this may be regarded as a feeble supplement. A complete history, so far as materials can be found, of the ancient Flemish school, is a work warmly to be recommended to some able hand. Dictionaries of painters have their use; but a chronological arrangement is far preferable, as forming also a history of the art. Painters of uncertain epochs might be thrown in at the most probable period, or in an alphabet at the end.' P. xiv.

Thomæ Bennet, S. T. P. Breve Consilium de Studio Præcipuarum Linguarum Orientalium, Hebrææ scilicet, Chaldææ, Syræ, Samaritanæ, et Arabicæ, instituendo & perficiendo. Iterum editum, et Sacrarum Literarum Studiosis (maxime vero Clericis Junioribus) ardentissime commendatum. 8vo. 6d. Dilly. 1795.

This is one of the most trifling publications that we have seen for some time; and we commend the author for writing in Latin, as he is thus in no danger of having his work commented upon by a number of readers who could not fail of spying out its defects. One would think that the editor had slept for the last fifty years, or that he was the Thomas Bennet, who published an Hebrew grammar in the year 1728: for no notice is taken of any modern student in the Eastern languages. Walton's Polyglott, and Buxtorf's Lexicons are his grand books. He takes no notice of a Calasio, a Houbigant, a Taylor, a Kennicott, a Michaelis, and a hundred others whom we could mention, as more accessible to students than many of the writers he quotes. But we will give a specimen of his talents from the authors recommended on the Arabic language, a language, which, within the last fifty years has been particularly cultivated, — Walton's Prol. 14 — Erpenius's Grammar — Walton's Arabic Version — Golius's and Castellus's Lexicon — Hinkelman and Maraccius's Coran — Pococke's Tograi — Maimonides, &c. — Syke's Evangelium Infantiae — Beverege's Joseph's Paraphrase — Gagnier's Abulfeda — Erpenius's Elmacerius — Golius's Timur — and Clerk on Arabic Poetry. On the Syriac we are told only of Leusden, Beverege, Walton, Castellus, and Thorndyke.

An Account of the Institution of the Society for the Establishment of a Literary Fund; — The Transactions of the Committee for the Application of the Subscriptions; — Poems on Anniversaries, and the Constitution of the Society. Printed, by Order of the Society, by John Nichols, one of their Registers. 1795.

Although this account is not printed for sale, yet we think it entitled to the most respectful mention. The object then of this society

ciety is to relieve distressed authors, their widows, and children. As the present publication contains a list of all the cases that have been brought before the society, the public will be able to see the extent of the benefits that have accrued from it; and such persons as wish to apply for relief, will perceive that the utmost delicacy is preserved in what relates to themselves, and that no readers will be able to trace their names. At the same time the list of cases is sufficiently specific for information; and the subscribers will see that their contributions are properly applied.

According to this account forty-one persons, many of eminence in the literary world, have received assistance in times of great necessity. The funds of the society, however, it is to be lamented, are but low; and it is hoped that the printing of these cases will tend to increase them. The subscribers do not yet amount to one hundred and fifty: but in this honourable list are found names of the first respectability in the republic of letters; and as it continues to increase, we have reason to hope that the benefits of the literary fund will extend in time very wide.

The list of subscribers is published at the end of this pamphlet, and also three very poetical and benevolent addresses, which were recited at the Crown and Anchor Tavern, at the annual meeting of subscribers,—two by the elder captain Morris, the other by Mr. Boscawen. Those who wish to become subscribers and to be more fully acquainted with the nature of the institution, may apply to Mr. Brookes, Bell-Yard, Temple Bar, or Mr. Nichols, Red-Lion Court, Fleet-Street, with whom the printed account is lodged.

Short Hand made easy.—The Elementary Principles of Short Hand exemplified in a Variety of easy Lessons, by which a Knowledge of that useful and elegant Art is attainable in a few Hours by the most common Capacity: the whole founded on Nature, Grammar, and true Philosophy. By an eminent Short-Hand Writer. 8vo. 2s. 6d. Symonds. 1795.

The author assures his readers, that they will find every thing requisite for the purpose of learning short-hand, laid down in as easy and regular a method as they can wish, and as the nature of the work requires; and in another place he thinks, he may with confidence assert, that he has thrown such new light on this heretofore dark and intricate science, as will make it easy and familiar to every capacity. There cannot be much difficulty in learning the principles of any system of short-hand;—the theory is easy, but the practice requires time and some considerable exertions: and it is very properly hinted in the beginning of the work, that to be a proficient in this art, both time and attention are required.

